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A B E L M C E W E N.

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THE remarkable outpouring of the Holy Spirit on more than fifty contiguous churches, in Litchfield and Hartford Counties, Ct. about the same time near the close of the last century, sent out its streams of life, in all directions, over the land and the world. Many young men, under the rich grace, awoke to the life of God, by whom the same grace has since been diffused, where vital godliness had been unknown, or had long declined. Among them, not the least distinguished, was Abel McEwen, of whose death a brief notice was given in our first number for 1861; but of whose character and work, some more extended account is due. This, although late, we are now happy in being able to give.

Abel McEwen was born in Winches-

ter, Litchfield County, Ct. Feb. 13, 1780. His great-grand-father, Robert McCune, was a native of Dumfries, Scotland; was a nonjuring covenanter;—at the age of eighteen, 1683, took part in the battle of Bothwell bridge; was released with others of his faith on condition of transportation to the Colonies, leaving behind him a protest against the wrong of banishment for scruples of conscience; took ship for Perth-Amboy, N. J.; landed there Dec. 18, 1685; and the February following, removed to Stratford, Ct., where he took up his residence and remained for life.

His grandson Robert, the father of Abel, was a pioneer settler of Winchester in 1766, or '67: whither his father Gershom and the whole family after a few years followed him. He himself went, axe in hand, at the age of 22, into the unbroken forest; took up a farm of 400 acres; made a clearing; built a house; and, in 1771, returned to Stratford for a wife. He married Jerusha Doolittle of Monroe, a part of Stratford. She was a youth of seventeen—beautiful, cheerful, resolute. He took her on a pillion behind him and rode with her, forty miles a day, to their new home; she is said to

* The Author would acknowledge his obligations to several friends of the late Dr. McEwen for communications informing him of much concerning that excellent man which he had not known, and assuring him of much which without their authority, he would not have ventured to assert. In some cases he has adopted sentences or parts of sentences without marking them as quotations; the limits assigned him obliging him to form a digest of the whole, rather than a compendium of different statements, and making particular references difficult or impracticable, without breaking the thread of the narrative.

have borne the journey bravely until, at sunset, as they entered one of the deep gorges of Litchfield county, overshadowed with dense hemlocks, she falteringly cried out, "Where are we?"—"We are just there;" was the reply; and, putting the horse rapidly up the hill, he brought her out in the cheerful clearing. For three or four years of his stay there alone, he had attended public worship at Norfolk, and, on a leaf of what appears to have been part of a journal, now in the hands of one of his grand-children—a sacred memorial—there is found, in his well known hand-writing, the following entry: "July y^e 17, in y^r 1770, heard y^e famous Mr. Whitefield preach at Norfolk from John y^e v: 25, which i hope was a word in season to me," which perhaps is the date, if not of his conversion, of his full establishment in the faith of Christ. He was one of the members of the Congregational church in Winchester at its organization in 1773, and was chosen one of its deacons in 1799: was one of the first representatives of the town in the State legislature, and a member of the Convention that signed the Constitution of the United States; was a prominent man in all public movements, both of the church and the town, a man of earnest piety, stern integrity, and sound judgment, intelligent, frugal, industrious, given to prayer, often overheard praying while following the plough, and withal possessed of a large fund of anecdotes gathered from reading and observation. His wife also was a very amiable and sensible woman, of humble and cheerful piety. Their children were Sarah, who married Solomon Rockwell, of Winsted; Abbie, who married James Beebe, of Winchester; and Abel, their youngest child and the only son.

Abel McEwen, inherited the bodily and mental vigor of both his parents; more especially the bodily stature, features and form, and the mental stability and strength of his father, and the cheerful, elastic and resolute temperament of his mother. He was a boy of hardy con-

stitution and keen perceptive faculties; grew up early and tall: was buoyant in spirit and quick to master all the learning doled out in the district schools of that period, so that his standing in the classes was by the side of boys of nearly double his age and stature, or more commonly at their head. In his early youth he had the privilege of one winter in the Morris Academy at Litchfield, South Farms, where he composed and delivered several orations, which are still preserved as specimens of his youthful talent. His own mind was strongly bent on a liberal education, and the business of a lawyer; but his father decided otherwise, and on leaving the Academy in the spring, his education at school was considered as finished; and at the age of eighteen, so thoroughly was he initiated into the business of a farmer, that his father on leaving home for a few weeks, at a public call, gave over the farm, with the fall work on hand entirely to his son, whose ambition it became, besides disposing of other large concerns, to have the cider, 130 barrels, all made and stored, at his father's return. Such, according to all human calculations, was his destiny for life until in the spring of 1799, it pleased God strangely to overrule it. The father was a great horseman and a breeder of horses; and the son was already a partner in the business, and was expected every winter to break to the saddle one of the young horses and prepare him for the market. They had on the farm the famous Ranger breed of horses, and among the inducements to satisfy the youth in remaining at home, was the gift of an elegant Ranger, for his special possession and use; and in the spring of 1799 the privilege was given him of visiting Hartford on the Election day with his Ranger. While there, in conversation with the late Dr. Hyde of Lee, he was inquired of concerning the revivals of religion in Litchfield Co., tidings of which had gladdened the hearts of Christians far around, and of which he, the son of Dea. McEwen, might be sup-

posed to be well informed; but he could give no answer. This filled him with chagrin, and soon his feelings of mortification gave rise to more painful feelings of self-reproach. Turning away he went into the house, but the wound remained. He went out of doors and gazed at the pageant in the street, but found no relief, so he called for his horse and started for home. This, as he rode along the city, and saw the admiring gaze of the bystanders turned to the prancing horse and its rider, sufficed for the moment; but no sooner was he alone on the road, than his mind returned in torturing reflection on himself, and never after had he peace, until he found it in a "new heart" and a "new spirit," at the feet of Christ. And now his old design of a liberal education, not however that he might shine as a lawyer, but that he might glorify God as a minister of the Gospel, was rekindled, and his father thankfully and reverently owned the heavenly call. The next fall he began his professional studies, under Dr. Robbins of Norfolk, and in Sept. 1800, was admitted a member of the Freshman class in Yale College. Few of the students at that time were pious. The revivals of the day had not reached the college or any of the churches in New Haven; and such as had been elsewhere, had been too recent for any considerable numbers of the young men who had been converted in them, to have entered college. There had, however been a prayer-meeting at private houses in the city, maintained for several years by Christians in college, and others of the city, which Mr. McEwen with a few others of his class, were in the habit of attending; until in the spring of 1802 a glorious revival, the first and one of the most fruitful in modern times, met their longing expectations. In this he, of course, took an active and useful part, rejoicing to see a large proportion of his own class, awake to the concerns of salvation, and guiding them, as he had been taught, in the way to God. Throughout the college course he was es-

pecially respected and loved as a companion and friend, and as a scholar held the first rank, taking the first honors of the class, among the most powerful competitors, not least of whom was John C. Calhoun, afterwards the distinguished Senator from South Carolina, and the Vice President of the United States.

In October of the year of his graduation, 1804, he returned to the college, and joined a theological class under Dr. Dwight, and remained there, chiefly in the study of systematic theology, until near the close of the summer term of the next year, when he, with other members of the class, joined the Theological school at Goshen, Ct., under Dr. Asahel Hooker, and continued there, employed in homiletical studies and exercises until near the end of September; when, on examination before the North Association of Litchfield Co., he was approbated and commended to the churches as a preacher of the Gospel and a candidate for the ministry. He was received by the churches where he preached with the highest favor, and well he endured the trial of popularity. One of his friends, happening to meet another—the three were as brothers—sportfully said, "Brother McEwen means to be popular." He heard of it, and asked for an explanation, which was promptly given with an apology. He forgave it, but accompanied the forgiveness with remarks that showed what a meanness and what a sin he deemed worldly ambition to be in a preacher of the Gospel. It was remarkable how soon he was invited to churches where such a man as he was especially needed; New Milford, New Haven, New London. At New Milford, Rev. Stanley Griswold, a man of loose principles and loose practices, a Unitarian and man of the world, had been pastor twelve years; and had so corrupted the church, as to bring upon it from the Consociation the sentence of excision. He had been dismissed in 1802 and now, some of their leading men hearing of young Mr. McEwen, procured an invita-

tion to him to come and preach there, in the hope that he might bring the Church and people back to the good old way from which they had been drawn. He came late in the fall of 1805 and stayed all winter; and so satisfied were they and the body of the people with the man and the preacher, that with general consent, they called him to the pastorate, and were exceedingly anxious that he would settle with them; but, apprehending trouble from the leaven of Mr. Griswold's doctrine and spirit still remaining, he declined the call. Leaving New Milford, he went, it is supposed, to New Haven, and preached a few Sabbaths in the first Congregational Church; but with what particular reference he was invited is not known; only that an assistant as colleague for Dr. Dana, then in extreme old age, was desired, and, as is well remembered, was not long afterwards found in him who became the renowned Professor Stuart, of Andover.

It must have been about this time, that is, in the spring or early in the summer of 1806, that Dr. McEwen first went to New London. And it was with feelings of more than ordinary interest that the good people there, at the recommendation of Dr. Dwight, turned their eyes to him, with the hope of his becoming their pastor. For nineteen years the church had been under the ministry of Rev. Henry Channing. He had been called and settled as a minister of the Orthodox faith; but early had become, or, from the first had covertly been, a Unitarian. His superior talents and culture, together with his amiable spirit and gentlemanly manners had commended him to public respect and esteem; and with commendable earnestness he had inculcated the principles of natural religion and morality; but he had entirely ignored the cardinal doctrines of the Gospel, the Trinity, the Deity of Christ, the atonement, regeneration, justification by faith; in consequence, the spirit of faith and the life of godliness were dying out in the congrega-

tion, and, with these, as he himself acknowledged and lamented, the habits of religion and good morals. There were those who saw this, with anxious concern, who were men of rank and influence, and by their means Mr. McEwen was invited to come and preach to them. Happily they and the people generally were attracted by his good sense, fine talents and pleasant and gentlemanly conversation and conduct, and were also so much interested in him as a preacher, that, after a few weeks they were well united in the choice of him as their minister, and in Oct., 1806, he was ordained and installed. And now began his great work. With clear discernment he understood, and with singleness of heart devoted himself to it. He found the people as a body, ignorant of the "first principles of the doctrine of Christ." It could not be otherwise. For almost an entire generation they had not been instructed. He therefore made it his first business to instruct them; as a faithful shepherd to feed the flock; as a wise master builder to lay his foundation in a well defined and well grounded knowledge of the truth. His preaching was not only instructive, as all preaching should be, but it was eminently instructive in the distinctive doctrines of the Christian faith. He explained them, he vindicated them, he showed their reasonableness, their harmony with each other, their authority, as the word of God.

They had been accustomed to attend no religious meetings but the two public services in the church on the Sabbath. He scarcely entered on his work before he called them to a weekly prayer-meeting, on some evening between the Sabbaths; and a Wednesday evening lecture which he maintained through his whole ministry, and made no less thorough and instructive than his sermons on the Sabbath. Bible classes also he instituted and for a great part of the time, sustained, taking some compendium of Christian doctrine, prepared to his hand, or a system of questions prepared by himself, or some

portion of the Scriptures, to be studied by the classes and expounded and illustrated by himself. And besides all these, there were, as occasion required, the meetings of inquirers for his personal conference with them, and special direction in their way to God. Nor was it only at stated seasons that he taught the people, but "out of season" also; in the parlor, in the office, in the work-shop, in the street, wherever he found an open ear, and a willing mind.

So he spent his years among them, and God from the first, put the seal of his own Spirit upon his work. The first year more than a hundred were added to the church, and for the first twenty-five years there was scarcely a year in which there were not added as many as twenty-five. The half-century of his ministry was signalized in the country generally as a period of revivals, and the congregation of Dr. McEwen shared largely in the grace. He was not technically "a revival preacher." He abhorred the arts by which men produced ignorant excitements and called them God's work. He believed that there could be no real revival of religion without the knowledge of religious truth. But there were seasons in which he acknowledged with devout gratitude the special presence of God, in the power of his Spirit turning men to God by means of the truth, and in which accordingly he labored abundantly, "in word and doctrine," both for the conversion of sinners and the establishment of Christians.— "The years 1817, '18 and '19," he himself has recorded, "were signalized by the special grace of God. In the years 1831 and '32 the work of salvation was very conspicuous. In the years, '34, '42 and '43 a great number obtained hope of salvation and openly professed their faith. In 1850 a number of persons in the assembly were subjects of special religious impressions. And his colleague speaking of his labors with himself, in the revival of 1858, acknowledges with expressions of gratitude, the aid he received from him

at that time. Including the four years of his ministry with Mr. Field, there were added to the church during the entire period, seven hundred and twenty-eight members.

While this change was going on in the inner life of the people by the divine blessing on his labors, and as their proper fruit, he was pleased to mark a corresponding change in their outward habits. There was a better observance of the Sabbath. There was less to offend the eye and ear of piety, in the streets and along the wharves of the city on the Sabbath. There was a more general attendance on public worship; in the hours of divine service there came to be a delightful stillness and solitude in the streets and by-ways of the city; the houses of worship instead of two as at the first, were multiplied to the number of ten; and his own congregation in a few years became so crowded that they were obliged to divide; while the population of the city, though greater, was not increased more than three-fold. Family worship also was much more generally observed. At his settlement only two or three families were known to unite in family prayer; but long before his death a thousand hearts would joyfully testify to the change in this respect. The morals of the people were improved. The time had been when respectable men of the city in great numbers, wealthy, fashionable, honorable men, professional men and magistrates, had been accustomed to meet Saturday evenings at a tavern for a banquet, to spend hours of the night there in social glee, some of them till near morning, and some in drinking and gambling. But the time came under the preaching of this faithful minister, and his discreet admonitions on the subject of that same time-honored custom, it was quickly abandoned. The conscience, the intelligence, the self-respect, the public spirit, if not in all cases, the Christian sentiment and principle of the people, would tolerate it no longer; and open profanity and vice gen-

erally, if they could not be driven from their borders, were, much more than formerly, compelled to hide themselves from public observation.

The Missionary and other evangelical societies, together with the Reformatory and other benevolent institutions, which, in the course of Dr. McEwen's ministry came so rapidly into being, found in him a ready sympathy and through him, in his people an effective co-operation. He would not, indeed, give his name to, or be induced to forward every project that might offer itself. He was a progressive man, and yet he was decidedly conservative. His judgment of men and their measures was his own, and, once formed was not easily unsettled. He was the last man to be attracted by novelties or moved by pretensions, or deceived by plausibilities. He was an anti-slavery man; slavery morally and politically he abhorred; but he would not therefore repudiate the American Board, because it would not cast off its missionaries among the Choctaw Indians, who thought some of the slave-holders there to be sincere Christians, and as such received them into the church and sat with them at the Lord's table. He was a temperance man; advocated and practised the principles of the temperance reformation; would not, we suppose, in ordinary circumstances, take a glass of wine offered him in a social way; but he would not say, it is poison, and therefore refuse it. He loved the Sabbath School, but for some time he would not advocate it, fearing that it would supplant the good old way of family Christian nurture, and it was not until he saw how far its benefits promised to overbalance its dangers, that he gave it his unqualified support. He was a Calvinist of the school of Smalley and Dwight; but he acknowledged Taylor also as a Calvinist; if not as agreeing with Calvin or Dwight in their philosophy of the scheme of Christian doctrine, as those divines were not at all points agreed with each other, yet as believing and teaching the same scheme

itself; and in regard to his philosophy, whatever he may have thought when he came from the schools, we do not believe that in his latter years, he taught that holiness or sin is predicate of any state of the human mind in which there is nothing voluntary, much less that he regarded any dogma on such points essential to sound orthodoxy. When it was affirmed that man could not change his own heart, he would ask if he could not cease from sin. He was not wedded to any particular form of doctrine; though no man had a higher sense of the importance of the essential doctrine of Christ itself. He had no sympathy with "the Pastoral Union;" nor do we remember that he said or did anything to excite a feeling against it. There is one of our Christian enterprises, that of Home Evangelization, which seems to have been started in his thoughtful benevolence. Early in his ministry he looked with concern on the multitudes in the wide waste around him, "scattered abroad as sheep, having no shepherd." In a district of fifty miles, comprehending eleven contiguous parishes, he was the only Congregational pastor. Meeting-houses were there, churches were there, men of wealth were there, but there were few or none, who had the energy and influence to step into the breach, lift up the standard, and call the people around them to rebuild the fallen walls of their Jerusalem. More than a century before, the churches had been enfeebled by secessions of the Separatists, and in their discouragement, had sunk into almost heathen degeneracy. One evening in the spring of 1815, in the study of Dr. McEwen, and in conference between him and Rev. Ira Hart of Stonington, the project was started of a County Missionary Society, for the rebuilding these waste places. They agreed to refer the matter to the New London Association, which, therefore, resolved to forward a petition to the General Association, then soon to hold its annual meeting, to institute a Home Missionary Society for repairing the waste places of the

State. The proposal was earnestly adopted, and the ensuing year such a society was formed, *the first of the kind in the United States*. The same year was formed "the Young Men's Home Missionary Society of New York;" whence arose the American Home Missionary Society. The next year Missionaries were sent into the "waste places" of New London County; the Gospel was again sounded forth in the forsaken churches; the people, encouraged by aid from abroad responded to the call, by their glad attendance on the restored ordinances of grace, and also by their liberal pecuniary contributions, and as the result, Dr. McEwen, in 1857, had the joy of saying, in a public discourse, that "all those paralyzed churches and parishes, with one exception, were restored to order and strength, in the enjoyment of a permanent re-settlement of the Gospel ministry." The superintendence of this great work under the direction of the Society was devolved chiefly on him, as Trustee for the County. To the wisdom of his counsels and the weight of his character, his personal visits and days and nights of labor and anxious care, more than to any other instrumentalities, an influence greater and better than any diocesan authority would have been, those churches and parishes are indebted under God, as will be their posterity, more than they will ever be able fully to understand. And in review of the whole his own modest conclusion was this; "The superintendence was somewhat arduous and critical, but the remuneration was found in success."

At the settlement of Dr. McEwen there was in the County no organization for the fellowship of the churches. There was an Association of Pastors, constituted a century before according to the Saybrook Platform; but there had been no corresponding Consociation of the churches as therein provided for. From his personal knowledge of the working of that element of Connecticut Congregationalism in his native County, he greatly desired

its adoption in his new home. He the more especially desired it on account of the great need there was of an effective union and co-operation of the churches in the enfeebled and forlorn condition into which so many of them had fallen, and yet the more as a safe-guard against the Unitarian and other heresies just then creeping into churches that were still standing in their strength. Nor was he alone in this desire. There had been for a long time leading men in the County, pastors and laymen, who earnestly desired it. But knowing the opposition which any movement for the subject would encounter, they had forborne the attempt. Nor even now was it thought prudent precipitately to attempt it. But in 1814, its chief opposers being removed, a Convention of the churches was called for the purpose; and so wisely had the way been prepared, that all the churches, with a single exception, came into the measure; a special constitution, embodying all the essential provisions of the Platform, and at the same time better suited to the comprehensiveness of the body, and the prejudices of the times, was adopted; and till the present time, no Consociation in the State could boast of a closer unity, or a more effective co-operation, whether for its own order and strength, or for the advancement of Christianity in our whole country and the world than this youngest of the sisterhood. To his last hour Dr. McEwen lost none of his confidence in the principle of a Consociation of the churches. And yet as the part he took in the Constitution of the Consociation of New London County shows, he would accept of any modification of the provisions, or even any substitution for the principles, which on account of a change of times, or for any other reason, might appear to be "a more excellent way." Its history and working in his own county, with some of the grounds of his attachment to it are given to the public in a condensed and very interesting article prepared by him on "the New

London Association," in "Contributions to the Ecclesiastical History of Connecticut."

There is another band of Christian brethren in New London county, that was especially dear to this great and good man, and in which his death is felt perhaps more tenderly, than in any other; the ministers' meeting. This comprehends almost all the ministers of the County, and it is no disparagement to other members, excellent and distinguished men as some of them are, to say that in this meeting, he was the master spirit of them all. He was always present, unless prevented by absolute necessity. He was always prepared with his essay, on some article of the Christian faith, or point of Christian experience; or some text of Scripture, or question of discipline, or plan of benevolence, or branch of Christian morals, or political economy, which the times or other circumstances made pertinent. More than *four hundred* of these essays are preserved, and they are no light productions. More than two hundred are longer than an ordinary sermon; and, for the most part, they are exceedingly thorough and exhaustive. In the discussions also which arose from his own and others' essays, his remarks were always instructive, often strikingly suggestive, and sometimes expressed with a flow and fire of eloquence, commanding the deep attention and admiring delight of the meeting; and, in his criticisms of the performances of others, and particularly their sermons, he was no less kind and encouraging than he was discriminating and helpful. The younger members all regarded him as their father, loving him for his sympathy and kindness, while they felt his superiority and looked up to him with deference; and if ever there was space between their more serious business, it was sure to be enlivened with some scintillations of his salient wit, or some anecdote from his ever fruitful store of reminiscences of former men and their times. We have spoken of him as "great," and the

fact of his having held together so large a body of intelligent ministers as the New London Association, and with ever growing interest and delight for forty or fifty years, is, of itself, both proof and illustration of his greatness, or shall we not say of his genius. Where in this shall we find his like?

To the cause of education Dr. McEwen contributed no unimportant share. Thirty four years successively he was one of the Corporation of Yale College and from 1853 till his death, he was a member of the Prudential Committee of that body; and in both, especially the latter, his knowledge of men and of business, his sound judgment and ripe experience, his conservative tendencies and his ever wakeful regard for the benefit of the institution made his presence ever to be desired. He was also for many years, one of the Trustees of Bacon Academy, in Colchester, and took an active interest in the welfare of the institution; attending the examinations and suggesting and advocating such measures as its prosperity seemed to require, and resigned the office only when the time of the annual meeting of the Board was so changed that his attendance would interfere with his duties as one of the Prudential Committee of the corporators of the College at New Haven. In 1846 he received the degree of D.D. from Union College.

As a preacher Dr. McEwen was not always equal to himself. His written sermons—and in the pulpit his sermons were generally written—were of high order, but they were not altogether such as those who best knew his culture and resources, and felt the charm of his conversation, might have expected. They were sound, instructive, earnest, elegant in style and gracefully delivered, but they had not the power of his unwritten addresses. The introduction was often tedious, the conclusion was sometimes abrupt, and he was too well satisfied with barely explaining and proving his point. His style too was unnatural. It had a kind of stateliness

unfavorable to impression. It ought to be understood that his sermons were composed in haste. He may have had too much work on his hands to give them the time necessary to their perfection. They were all written within the last two days of the week, commonly in the evenings of those days, and sometimes were not begun till Saturday afternoon. The work of premeditation doubtless was going on, at intervals all the week; but he did not usually sit down to the work of writing them till near its close, and not unfrequently it was continued till a late hour of the night; and sometimes too under burdens of which the world knows nothing; often in his earlier years with a sick or wakeful infant child upon his knee. Whatever may have been the cause, it is the judgment of those who listened to his stirring eloquence on other occasions, as in the ministers' meeting, that his ordinary preaching was less attractive and effective than it would have been, had he gone into the pulpit with no manuscript, and there, looking the audience in the face, poured out the fullness of his heart. In proof of this is the general voice of his people, that his Wednesday evening lecture, maintained through his entire ministry, though always extemporaneous, was his best preaching. So also in the revival of 1858, after the settlement of his colleague, his preaching, which for several months was abundant, in New London and in other parts of the county, though he had not a note before him, was everywhere admired, as well for its orderly method, compactness and fluency, as also, and especially, for its earnestness, fervor, and power.

Dr. McEwen's publications through the press were only a few occasional sermons and other addresses. His "half-century sermon" is an interesting review of changes in the city and county of New London during his ministry. His "Biographical Sketches of Litchfield County Ministers," read at the Litchfield County Anniversary, is full of amusing and instruc-

tive anecdotes of those excellent men and their times, told in his inimitably graphic style. And his article on "Congregationalists in their relation to other religious sects," read on occasion of the 150th anniversary of the General Association of Connecticut, and published in "Contributions to the Ecclesiastical History of Connecticut," is a very able and instructive sketch of the history, and defence of the principles and polity, of Connecticut Congregationalism.

It must not be omitted that Dr. McEwen was a thorough and successful farmer, while he was also a laborious and effective city minister. He had the use of an excellent glebe, which his early education qualified him to turn to the best account. All along he had a good horse and sometimes two horses; a cow and sometimes more than one; swine also, and all the appurtenances of farming. He cut his own hay and sometimes sold as much as he used, raised two hundred bushels of corn and as many of potatoes, and made the farmers about him wonder that they could not surpass or equal him in the excellence of his work and the plenteousness of his produce. It was his passion and his pastime thus to reproduce in his own, the charm of his native home, while he so husbanded his little patrimony, that with the addition of a generous legacy from a parishioner, and the donation of his people at the close of his public labors, he had a handsome competency for the remainder of life.

Dr. McEwen was honored and happy in his domestic relations. He was married to Miss Sarah Battelle, of Torrington, Ct., Jan. 21, 1807. Their mutual attachment dated back to about the time of their espousals to Christ, in the revival of 1799, and was cemented by it, and endured till her death, which occurred a few months before his own. It pleased God, from almost the beginning of their connection, to afflict her with a life-long infirmity, which, in a great measure unfitted her for the burdens of domestic life,

and brought them with increased and depressing weight on him; which, however, he sustained with wonderful cheerfulness, and which seemed only to show the tenderness and constancy of his conjugal affection, and the strength of his resolution in prosecuting his professional duties. Their children were three sons and four daughters, of whom four survive. Two daughters died young, both the same year, aged fifteen and thirteen, and one son has died since the death of his parents. The deaths of those daughters inflicted wounds, the latter while the first was yet fresh and bleeding, such as no other providential inflictions had made before. "What should we do," cried out the distressed father to one of his sons, on meeting him returned home on one of the occasions, "if we had no Saviour?" Domestic life was his greatest earthly delight. How genial were his habits then, may be readily imagined by those who knew the play of his affections in the circle of common friendship. At the table, at the fireside, in the parlor and on the way, his desire and his power to please, made him pre-eminently the light and joy of his house, their attractive center, and uniting bond. In the morning he of all the family, arose first. It was part of his farmer education to make the morning fire. It was at the old glorious *fire-place*, that his older children used to meet him, morning by morning, as they left their beds. There they first learned grammar, the English and the Latin, at his lips, and there he dramatized for their entertainment and instruction, as none but he could do, the stories of Joseph, and David and Daniel, or talked with them of some incident of the Saviour's life. And there, too, before the children were up, as he once remarked to a friend, (rare instance of self-revelation for him) "he had musings in his own heart before God, which were his strength and joy for the day." Dr. McEwen must have been a man of great mental activity and power; and if he was not also a great reader and a profound

theologian, it was not because he had not the taste and the talent, that might have made him both. His range of thought was wide and comprehensive, and whatever subject he took up for consideration and study, he managed with a strong hand; but his position required him to divert his ardent mind to subjects of a practical, ecclesiastical and political, rather than a literary or philosophical learning. His youthful ambition was to distinguish himself as a lawyer and civilian. This, it has been well said, may be viewed as the back-ground of the picture; and it might be a subject of speculation how far, if his early aspirations had been followed, the active and powerful mind, which made him, in college, the successful competitor over the class-mate, who afterwards rose to the second seat of honor in the nation, would have made him also the successful antagonist of that distinguished senator in the political questions of their day. By the grace of God, all this ambition for influence and fame, and this consciousness of power to shine in the higher positions of society were subdued to the cross of the Lord Jesus Christ, and he was content, or rather chose, when invited to other fields, to be an every day working pastor in one place for life. But may we not see the predilections of this worldly minded young man of eighteen, shadowing themselves on the character of this spiritually minded Christian man and Christian minister of eighty years. Said one of his admirers, "he was more a man of the world than most ministers are, without being any more worldly than a great many who, through defect of sympathy or knowledge are very simple, or very narrow." His sagacious discernment of men, and his power to adapt his measures to what he saw in them; his strength of purpose and firmness of Christian principle, his superior education and ripe experience, together with his elegance of manners, and great sweetness and nobleness of disposition, formed a rare combination of excellent qualifications, for the place to which

it pleased God so early to call, and in which he so long continued him, not as a preacher only but also a pastor; pastor in a church so central and important, and in circumstances so difficult, and not only the pastor of that church, but the patron and counsellor, and conservator of many churches; "a Builder of the old waste places, a Repairer of the breach, a Restorer of paths to dwell in."

It were hardly necessary to add that as a friend and companion he had few equals. His singular knowledge of men and things, especially his wonderful remembrance of the characters, incidents and scenes connected with his youth, and his power of representing them in living forms, together with his genial humor, made him very much the center of almost whatever circle he might fall into, while to his particular friends he was an object of their ever growing confidence and delight.

It is an impression of some of his acquaintances, as intimated above, that Dr. McEwen as a Christian was not eminently spiritual. Perhaps he was constitutionally intellectual rather than emotional. It is certain that his religion was not particularly demonstrative; on the contrary, as to verbal declarations of his religious feelings he was remarkably reserved. In other ways he expressed feeling, often as deep and tender, in view of spiritual things, as others. It could not be otherwise. His feelings were too strong to lie hid; and there was one subject more than all others that moved them; the sufferings and death of Christ as the atonement provided of God for sin. Always at the Lord's Supper and ordinarily on other occasions; in prayer or in sermon; in formal address or more familiar remark, the tearful eye, the tremulous voice, the choked utterance, at the mention of that sainted name and his sufferings for our sins, showed, unmistakably, how that one thought penetrated and moved the depth of his moral nature. Still he could not be persuaded to talk of his religious feelings, nor of his own spiritual state and

personal hope, not even with his most confidential friends. He did once, soon after the death of his wife, speak of his making no calculations about living here, and of his hope of soon meeting in heaven her with whom he had so often conversed about that world; and there are a few other expressions, gathered up by one and another, that were dropped from his lips, declarations of his religious feelings; but his ordinary reticence on this one subject, freely communicative as he was on all others, was remarkable. It must on his own part have been intentional, and for reasons to himself satisfactory, but what the reasons were is unknown. This, however, is known, that he had no esteem of religious sentimentalism. All affection of religious feelings; all needless exposure of them; all self-glorifying them, or exhibition of them to the gaze of idle curiosity, were his abhorrence. Still we regard his extreme reserve on this point, whatever the reasons may have been, as an error. There were occasions in which a more free expression in words, of what in his experience was reflected by his life, would have been consolatory to his friends, and would also have brought him into closer sympathy with his people, opened the way for the truth to their hearts, and, through their great respect for his character, might have brought them into nearer union and freer communication with each other.

Dr. McEwen retired from the active duties of the ministry in 1854. The change was a characteristic affair. The proposition was made to him by some of his most respected and confidential friends. It came to him unexpectedly. He loved his work and retained his capacity for it. He felt that he was entirely himself, and knew that he still lived in the hearts of his people. They knew the same, and for that reason had come to the conclusion that, since on account of his great age, a change must be made soon, it should be made without delay. His comfort and their safety required it. But

how shall he be approached on the subject? He had always managed his own affairs, and theirs, so far as they were committed in charge to his hands, in his own way: and who should now intrude? And yet he knew their kindness, and came into the arrangement most gracefully. It was his own proposal, his good sense, to resign all pastoral charge into the hands of a colleague, retaining the pastoral relation and consequently his relation to the pastors and churches of the county. The people on their part generously gave him the choice of an annuity, or of a sum of money paid outright and placed at his own disposal. He chose the latter. They gave him five thousand dollars. His outward relations were changed, but the spiritual ties of those relations were unbroken, and his untiring activity both at home and abroad, was scarcely diminished. He had survived the prejudices of the people, and lived his remaining years in the kind regards and admiring reverence of all classes of men and all denominations of Christians in the wide circle around him.

Of the closing scene, a son (Robert McEwen, D.D.) who was present, writes: "His last sickness, with a single exception, was his only one. It came upon him when his relish of life was unbroken, and its strength was apparently undiminished. The day that he was prostrated, he was in all his vigor and buoyancy,

climbing his black-heart cherry-tree, to gather baskets full for his children and neighbors. A slight cold from the exertion, was perhaps, the cause of his illness; but there he was, cast down for nine weeks, into the most heart-sinking, and sometimes distressing helplessness. Yet through it all he was quiet, patient, cheerful; not a murmur, not a sigh of fretfulness or complaint escaped him. Bent on recovery he yet waited submissively, for the event. And here it was that his characteristic reserve, as to his religious feelings, had its climax. His dying was but his way of living to the last. To a beloved relative who ventured a remark assuming what his state of mind must be in view of his condition, his answer, with a piercing gleam, flashing from his eye, was 'I did not say so.' He would not say what he might have said, because he might have been expected to say it. He would be himself to the end. So he endured until, in the night of Sept. 7, 1860, he suddenly awoke from a deep slumber, and passed away.

"The whole city was moved at his death. Not the parish only, but the entire community rose up to honor him in his burial; assuming the entire care and expense of the occasion; mourning for him, as they had mourned for no other, regarding him as 'their man of all men,' 'a great man, and a Prince among them.'"

THE CONGREGATIONAL CHURCHES IN ORLEANS COUNTY, VT.:

THEIR PASTORS AND NATIVE MINISTERS.

BY REV. PLINY H. WHITE, COVENTRY, VT.

ORLEANS COUNTY is in the central northern part of Vermont. Its population is chiefly agricultural, and a soil of remarkable fertility yields a rich reward to the labors of the husbandman. The recent extension of the Passumpsic railroad through the heart of the county has greatly developed its resources, and it is rapidly increasing in population, wealth, and intelligence. It contains nineteen

towns, in sixteen of which there are seventeen Congregational churches, the other three towns being without a church of any denomination. Seven of the churches maintain worship only on alternate Sabbaths.

There are now living in the county fifteen Congregational ministers, three of whom, however, are quite out of service. Six of these are pastors, (one of them

only nominally so,) and seven are stated supplies. Two are graduates of the University of Vermont, and one each of Middlebury, Yale, Bowdoin, and Amherst colleges. The rest are not graduates. One was theologically educated at the Toronto (C. W.) Theological Institute, two each at Andover and Bangor, one each at Auburn and Gilmanston, and the rest were otherwise educated.

ALBANY.—The church in this town was organized August 16, 1818, with only four members. It had no stated preaching till April, 1826, and received few additions till 1831, when a revival brought in thirty-one persons, most of them heads of families. Difficulties in regard to a place of worship embarrassed the church for many years. In 1842 a house was completed, but it was destroyed by fire Feb. 11, 1846, since which time a house has been occupied jointly with the Baptists, and preaching has been maintained only on alternate Sabbaths. The church has had two pastors:

ELIAS W. KELLOGG,..... Ord. Jan. 24, 1827
Dis. May 22, 1833

ELIAS R. KILBY,..... Ord. March 4, 1840
* Feb. 15, 1851

Since the death of Mr. Kilby the pulpit has been supplied five years, commencing Dec. 24, 1852, by Rev. Phineas Bailey, and five years, commencing in August, 1858, by Rev. A. R. Gray.

Rev. ELIAS WELLS KELLOGG, son of Enos and Dimas (Wells) Kellogg, was born in Shelburne, Ms., Feb. 8, 1795; and removed in early life to Bakersfield, Vt., where he read theology with Rev. Elderkin J. Boardman. He was licensed by the North-Western Association at Westford, Jan. 18, 1826, and soon commenced preaching at Albany. After his dismissal from Albany, he preached, in 1834 and 1835, three fourths of the time at East Berkshire, and the other fourth in Montgomery. In May, 1836, he commenced preaching at Jericho Center, and was there installed Jan. 18, 1837; Rev. E. J. Boardman preaching the sermon, as

he also did on occasion of his ordination at Albany. He was dismissed July 7, 1840, and in March, 1841, commenced supplying the churches in Franklin and Highgate, preaching alternately to each, till March, 1844, when he began to preach at Highgate all the time, and was there installed Jan 7, 1846. Rev. Preston Taylor preached the sermon. He was dismissed Jan. 7, 1852, and went immediately to St. Alban's Bay, where he was stated supply three years. In 1855 he removed to Illinois, and preached first at Pecatonica, afterwards at Wayne Center, where he was stated supply at the time of his death, which occurred at Ringwood, Ill., Oct. 6, 1861.

He married, March 7, 1820, Alzada Holbrook, a native of Wardsboro, Vt., and a descendant of Gov. William Bradford; by whom he had Sylvanus Holbrook, born Jan. 5, 1821; Julia Sophia, born Sept. 15, 1822; Edward Young, born August 3, 1827, died Sept. 28, 1828; Calvert Spencer, born Feb. 26, 1829, died Sept. 18, 1833; Edward Payson, born July 17, 1833, died Feb. 14, 1838; Charlotte Alzada, born March 10, 1836; Sarah Eliza, born Aug. 31, 1837, died July 24, 1845; Wealthy Ann, born June 20, 1839, died July 10, 1845.

Rev. ELIAS RUSSELL KILBY, son of Thomas T. and Abigail (Parmalee) Kilby, was born in Guildhall, Vt., Jan. 31, 1803. He married, Oct. 31, 1826, Betsey Washburn of Guildhall, and was engaged in secular pursuits till more than thirty years old. He then read theology with Rev. James Tisdale, of Guildhall, and Rev. Thomas W. Duncan of Burke. His only settlement was at Albany, and his ordination sermon was preached by Rev. T. W. Duncan. During the last two or three years of his life, he was stated supply, half the time, of the Congregational Church in Newport, at which place he died, Feb. 15, 1851.

BARTON.—The church in Barton was organized Sept. 24, 1817, and consisted of sixteen members. Under the ministry

of Rev. Luther Leland, the number was more than doubled within a year. Mainly through the liberality of a single member a house of worship was built, which was dedicated Sept. 6, 1820. This falling into disrepair, another house was built, and by the same means, and was dedicated Dec. 29, 1842. A powerful revival was experienced in 1831, and some awaking in 1833 and 1835. Until in 1850 preaching was maintained only half the time. The church has had four pastors:

THOMAS SIMPSON,.....	Inst. Oct. 26, 1825
	Dis. Sept. 23, 1830
ORA PEARSON,.....	Inst. Jan. 1, 1840
	Dis. Nov. 19, 1844
CLARK E. FERRIN,.....	Ord. Dec. 9, 1851
	Dis. Dec. 19, 1854
BENJAMIN W. POND,....	Ord. Jan. 28, 1862

During the interval between the first and second pastors, the pulpit was supplied by Rev. Otis F. Curtis, Rev. Bowman Brown, and Rev. Ora Pearson, and for two or three years before the settlement of Mr. Pearson, there was only occasional preaching. Rev. Levi H. Stone preached four years and two months, commencing July 6, 1845. Rev. William D. Flagg preached a year, commencing in September 1857. Rev. John H. Beckwith was the stated supply during the year 1859, and Rev. Henry A. Hazen during 1860.

Rev. THOMAS SIMPSON, son of John and Mary (Whitney) Simpson; was a native of Deerfield, N. H., and received his theological education at Bangor. His first settlement was at Vershire, Vt., where he was ordained Dec. 10, 1823. Rev. Baxter Perry, of Lyme, N. H., preached the sermon. He was dismissed June 8, 1825. Rev. Jacob N. Loomis of Hardwick, Vt., preached the installation sermon at Barton. Upon leaving Barton, he retired from the ministry, and now lives in Lowell, Ms.

Rev. Ora PEARSON, was born in Chittenden, Vt., Oct. 6, 1797, was graduated at Middlebury in 1820, and at Andover in 1824. After preaching at various places in New York for a year or

more, he went to Kingstown, N. H., where he was ordained pastor of the Congregational Church, March 7, 1827. Rev. Ira Ingraham, of Bradford, Ms., preached the sermon. Under his labors at Kingstown a powerful revival took place, which brought more than sixty persons into the church. He was dismissed Jan. 9, 1834, after which he spent some time in Canada, as a missionary of the New Hampshire Missionary Society. His installation sermon at Barton was by Rev. James Robertson of Sherbrooke, C. E. After his dismissal from Barton he was a colporteur of the American Tract Society for five or six years, and until the loss of his sight compelled him to retire from active life. He died at Peacham, Vt., July 5, 1858. His last sickness was long and severe, but perhaps the best works of his life were done there, he gave such strong proofs of the reality of his faith and of the power of Christ to support his disciples in the hour of affliction.

He married, June 15, 1827, Mary Kimball of Barton. His only publication was "An Address to professing heads of families on the subject of Family Worship," a pamphlet of twelve pages, prepared by request of the Piscataqua Association, and published in 1831.

Rev. CLARKE ELAM FERRIN, son of Micah and Lucinda (Conant) Ferrin, was born in Holland, Vt., July 20, 1818, was graduated at Burlington in 1845, taught school in Georgia two years, and then entered the Seminary at Andover, where he was graduated in 1850. His ordination sermon at Barton was by Rev. O. T. Lamphier of Derby. The failure of his health disabled him from preaching during the latter part of his pastorate, and at length occasioned his dismissal. Regaining his health, after the lapse of a year, he resumed preaching, and was installed at Hinesburgh, Vt., Feb. 6, 1856, Rev. N. G. Clark preaching the sermon. In this pastorate he still remains. He was the representative of Hinesburgh in the legislatures of 1858 and 1859.

He married Nov. 7, 1850, Sophronia D. Boynton, of Holland. Two of his sermons on funeral occasions, have been given to the press.

Rev. BENJAMIN WISNER POND, son of Rev. Enoch Pond, D. D. and Julia A. (Maitby) Pond, was born in Bangor, Me., March 26, 1836, was graduated at Bowdoin College in 1857, and at Bangor in 1861. His ordination sermon was preached by his father, and was published in the National Preacher for April, 1862. He married, Dec. 19, 1861, Mary A. Newman of Bangor.

NATIVE MINISTER.

Rev. John Kimball, son of John H. and Harriet (Chamberlin) Kimball, was born Oct. 10, 1831, was graduated at Dartmouth in 1856, and at Union in 1859. He went to California as a missionary of the American Home Missionary Society, and preached a year at Grass Valley and a year and a half at San Francisco. He was ordained to the work of the ministry at Sacramento, about Oct. 1, 1861. Rev. George Mooar of Oakland preached the sermon. In the Spring of 1863 he returned to New England.

THE PLURALITY OF ELDERS IN THE PRIMITIVE CHURCHES.

BY REV. WILLIAM W. PATTON, CHICAGO, ILL.

THE nature of the New Testament eldership, as clerical and not laic, has been irrefutably established by various Congregational authors, and conceded by many Presbyterians. The article by Rev. H. M. Dexter, in the last April number of this *Quarterly*, presented a conclusive argument to that effect. While it is to be admitted, that the technical distinction between clergy and laity was not known to the primitive churches, and that in the work of evangelizing the heathen world all the brethren were preachers according to ability and opportunity, it is equally true that in each church a distinction was recognized between the officers and the brotherhood at large. Certain of the brethren were appointed deacons, to look after the poor; and they alone had that as an official charge. Certain brethren also were appointed elders, for the instruction and general supervision of the church, as its pastors and teachers, and no others sustained a similar official function. In that sense the elders were clergy and not laymen. There were no elders known to the primitive churches who were not officially pastors. A dumb eldership in addition to the preaching eldership, instituted to rule merely, (whether judicially, as in the Presbyterian church, or as a

mere advisory committee of discipline, as urged by Pres. Blanchard in the *Christian Era*, at the West,) was an unheard of arrangement. The argument may be condensed thus. 1. The antecedent probabilities are against one name being given to two distinct offices; as leading to endless confusion, and as being without necessity. 2. There is no positive proof of a lay eldership. The attempted proof is a mere inference from the unsafe analogy of officers in the Jewish economy, or from the plurality of elders in each primitive church, which we shall see was a plurality of pastors; or from a seeming distinction among the elders indicated by 1 Tim. v:17, which, however, implies no difference of office, but either a convenient division of the pastoral work among a body of pastors, or a simple distinction between the more and less laborious elders. 3. The perfect freedom with which the New Testament writers use the term elder, without any qualifying word, such as "ruling elder," or "preaching elder," indicates the single office of pastor, which is conceded to be its usual meaning. 4. The interchange of the titles elder and bishop, by the New Testament writers, in reference to the same officers, marks them as practically synonymous; the former

pointing to their dignity, and the latter to their work. 5. Kindred is the fact, that the inspired writers never speak of bishops and elders both existing in the same church. If one class is mentioned, we hear nothing of the other, even when the church officers are carefully specified, for purposes of salutation or instruction. 6. And when, in certain places, we find the duties of bishops or pastors defined, and in others, those of elders, they prove, on comparison, to be the same. It is difficult, indeed, to conceive, how a case could be plainer, and it is adverted to now, only to introduce, free from embarrassment, the topic of *the plurality of elders in each primitive church*; to the fact and reasons of which, the writer asks attention.

As to the fact, it lies on the very surface of the New Testament. Keeping in mind the truth that an elder always meant an official teacher or pastor of the church, the reader of the New Testament will observe, that when reference is made to this office in connection with a church, the word invariably occurs in the plural. We read of "the elders" of the church at Jerusalem (Acts xi : 30, xv : 4, 6, 23, and xvi : 4,) and "the elders" of the church at Ephesus (xx : 17). We are informed (xiv : 23,) that Paul and Barnabas "ordained them elders in every church." Paul instructs Timothy, (1 Tim. v : 17,) in organizing a church, what position of honor and support to give to "the elders," and charges Titus (i : 5.) to "ordain elders in every city," which was equivalent to ordaining them in every church. James exhorts (v : 14,) the sick man to call for the elders of the church." Peter also uses the word in the plural, (first epistle, v : 1,) in addressing the incumbents of the office. The parallel word bishop is also employed uniformly in the plural, when but one church is mentioned. We never read of a single pastor as being "the elder," or "the bishop," of the church in a particular place, but the universal custom was, for each church to have its presbytery.

Hence the plural form in other references to the official instructors of local churches, such as Heb. xiii : 7, "Remember them that have the rule over you, who have spoken unto you the word of God," and also verse 17; "Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account." 1 Thess. v : 12, "And we beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you." Acts xiii : 1, "Now there were in the church that was at Antioch certain prophets and teachers."

It appears, then, that a plurality of elders was a universal custom in the primitive churches; and that this was not a chance occurrence, but the result of apostolic direction: Paul organizing the churches on this plan, and charging Titus to do the same. We may reasonably conclude, therefore, that importance was attached to this arrangement; that it embodied practical Christian wisdom. The following are some of the ends which it was fitted to secure.

1. The plurality of elders furnished each local church with its own presbytery, and this with a complete equipment for ecclesiastical purposes. The advantage of this was two-fold: it avoided the inconvenience of depending upon external aid, and it guarded effectually the independence of every church. While the New Testament records the election of church officers by the brotherhood, it also represents their ordination, or public investiture with authority, as performed by those already in the ministry; and this is accepted by all churches as the orderly method of procedure. But if this be so, the local church should be so officered as to be sufficient for every emergency; else its independence is not beyond danger of infringement. Modern Congregationalists contend earnestly, as against Presbyterians, for the independence of the local church; but by adopting the single-elder system, they have made each church

dependent on those around for the most important functions of ecclesiastical life. It cannot proceed to ordain a minister within itself, in an orderly way; nor can it approximate to such an act, except by the single elder (if there be one at the time) exercising episcopal functions. In ministerial ordinations a church, as now constituted, must borrow an elder from each of several neighboring churches, by calling an ecclesiastical council. This council, let it be observed, is not merely for intercommunion between the churches, (which is desirable and is therefore prominent in modern Congregationalism,) but is considered necessary to procedure in the ordination, which is an element of weakness and a sign of an imperfect organization. By a legal fiction, or a pleasant theory adopted to save our principles from evident infringement, we say, that the council merely advises the church in the premises, and acts for it in the ordination: but how could the church ordain without the council? Is it not shut up to that mode of action; and if so, where is either its sufficiency or independence, as a church? We do not seriously feel the inconvenience of our plan of a single elder, because our churches are numerous and contiguous, while the fellowship of neighboring churches thus expressed, is pleasant and important. But in the apostolic period, where churches were few and far separated, and traveling beset with difficulties, convenience as well as a polity of local independence required a church to be so organized as to *need* no foreign aid in the discharge of any ecclesiastical function. It must be adequate to all emergencies. While able to invite expressions of fellowship on important occasions from sister churches, it must not be dependent on them for permission or ability to proceed to requisite acts.

The plurality of presbyters or preaching elders in each church met this necessity. Neither the sickness, death, nor absence of any officer left it for a Sabbath, or during the week, without a pas-

tor; as is often unpleasantly yet unavoidably the case in our modern churches, with their solitary elder. And as the church had within itself a regular presbytery, or organized body of preaching elders, no occasion could arise so grand as to surpass its ecclesiastical ability, whether it were the ordinary routine of Sabbath worship, or the ordination of a pastor, an evangelist, or an apostolic missionary. Take the latter instance. If we wish to ordain a missionary to labor in China or India, or in our own remote settlements, it is necessary to call a council of several churches, that ministers enough may be assembled to meet the emergency. Now see how easily the thing was done by a single church in the primitive days. We read in Acts xiii: 1—3, "There were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up by Herod the tetrarch, and Saul. As they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Thus a primitive church had always a presbytery, as a part of itself, prepared for all ordinations. There is reference to its action in a similar case, when Timothy was ordained to the work of an evangelist, in the words of Paul to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." This no doubt was done (as in the instance just cited), by the elders of the church at Lystra, where Paul first found Timothy, and took him as an assistant, (Acts xvi: 1—3). With the abounding proof that every church had its ministerial presbytery, and with the recorded action of the church at Antioch, when Paul and Barnabas were sent forth, it is indeed singular that our Presbyterian brethren claim

that Timothy was ordained by a *provincial* presbytery, having jurisdiction over all the churches of a district—a body of which the New Testament contains absolutely no trace. Organized with a plurality of ministerial elders, a primitive church was sufficient for any ecclesiastical business.

2. A second advantage lay in the edification of the church by a variety of gifts and labors. The reader of the New Testament must be struck with the stress laid upon the importance of this variety, especially in the epistles of Paul. One had a gift of doctrine, another of exhortation, a third of faith, and a fourth of practical wisdom. In no age has any one pastor been found to possess the variety of talent, learning, culture and experience needed for the best instruction and training of the church; nor yet sufficient time for the thorough cultivation of a large field. The most gifted pastor is even more conscious of this deficiency than his people can be. To investigate the wide range of spiritual truth and duty, in contrast with multitudinous errors and unbeliefs; to preach to the equal benefit of intellect and heart; to reach with saving power the high and the low, men, women and children, meeting alike the necessities of saints and sinners, young converts and experienced Christians; to excel at once in the didactic and the devotional, on the Sabbath and in the social exercises of the week, in the pulpit and at the communion table, in times of declension and amid scenes of revival, at festive gatherings and by the sick bed and the grave of the departed; “*who* is sufficient for these things?” Our Puritan fathers answered, “*No one*,” and therefore appointed two ministers to each church, a Pastor and a Teacher, aided by a Ruling Elder. But the primitive Christians, under apostolic direction, met the difficulty still better, by instituting a presbytery in each church; so that the talents and experience of one supplemented the deficiencies of another.

3. Another advantage lay in the preservation of outward church unity. By the primitive plan, but a single church was organized, or for a long time needed to be, in any place, over which was a body of preaching elders, who divided between them the supervision and instruction of the members. Thus the Christians constituted but one community in a city, with a common membership, ordinances, ministry and interest; though often, from necessity or convenience, meeting in several assemblies, through fear of persecution, or the want of a suitable edifice. This prevented rivalries and jealousies, with a disgraceful competition for converts in revivals, such as are now witnessed, favored co-operation, and presented an undivided front to the enemy. Hence, although wide differences of opinion existed among the early Christians, eliciting much party feeling, we never read in the New Testament of more than one church in a place. We read of “the churches” of Macedonia, of Galatia, and of Asia, for these were names of provinces; but of “the church” of Corinth, of Jerusalem, of Ephesus, and of Antioch, which were cities. The liberal basis of membership, in the reception of all who gave evidence of piety, whatever their doctrinal or ceremonial differences, together with the plurality of pastors or elders, whose views might represent all shades of opinion, made this a practicable plan, and gained that most desirable end, the unity of Christian organization.

From the facts recorded in the Acts, and from allusions in the epistles, we know, that not only did private members of the same church differ in religious opinion and practice, on points then deemed important, (however trivial in our estimation, as quite possibly the grounds of our sectarian differences would have seemed to them,) but also that their teachers equally disagreed. Yet we hear no advice from Paul or the other apostles, to separate where there was fundamental agree-

ment, but rather to abide together in peace. Freedom of thought and speech was the recognized right of all, members and teachers, and love was the uniting bond. The plurality of elders enabled them to oversee and guide the one flock in each city, and to maintain one fold.

4. The same arrangement also secured the advantages, without the attendant evils, of large churches. There can be no doubt that there is special power in an accumulation of resources wisely managed. Experience in secular business proves, that small firms, many in number and weak in capital, cannot compete with a few great houses of large capital and thorough organization. Hence the increasing tendency is, notwithstanding the disgust of ambitious small dealers, to establish banks, insurance companies, manufactories and mercantile houses on an immense scale. It is found that the business is more perfectly done, and the public better accommodated, while the expenses are proportionally less, and the profits greater. The same is true of churches, which, as outward means to ends, come under the same law as other human instrumentalities. One large church with its spacious edifice can be maintained at less expense than several small churches, with their diminutive houses of worship, that will accommodate no more hearers; while, in the former case, the gain in spirit and enthusiasm, in courage and hope, in conscious strength and assurance of success, on the part equally of preacher and hearer, as well as in superior accommodations, and more efficient plans and methods, is indescribable. Small churches are always hindered and discouraged by their weakness and the disadvantage at which they invariably work, and are also prone by their rival struggles for life to render each other weaker still. Yet a large church under a single minister overburdens him, suffers from lack of needful supervision, falls often into a slothful state, and sometimes gives a disproportionate prominence to its pastor over his brethren in the ministry.

The primitive plan avoided these evils, yet secured the advantages of large churches. The Christian force in a community was not broken up into numerous independent and weak detachments, but preserved in its integrity and placed in charge of a body of officers competent to direct its affairs. It was thus a power in the place, presenting no weak and assailable side, but prepared always for efficient action.

5. Lastly, this plurality of elders made each church a center of evangelizing influence in the surrounding region. It was organized and equipped, drilled and officered for aggressive as well as defensive operations. It was a complete missionary society, in addition to its other uses. With a presbytery of ministers over a large membership, embracing all there was of Christian strength in the place, it was prepared to occupy accessible outposts in the vicinity, and destitute quarters of populous cities where the poor and the vicious congregated. Streets and lanes, highways and hedges, suburban villages and hamlets could be explored, and the gospel carried into the obscurest corners. The church availed itself of all the missionary talent it contained. Hence, when we find how Paul organized his churches, and what a body of preaching elders he had around him at Ephesus, during the nearly three years that he spent in that city, we are not surprised to read, as the result, that "all they which dwelt in (the province of) Asia heard the word of the Lord, both Jews and Greeks;" which included a circuit of fifty or seventy miles.

Such being the reasons for the plurality of elders in the primitive churches, one can hardly avoid inquiring, whether they are destitute of force at the present day. Doubtless there were peculiarities in the circumstances of the primitive churches which do not now exist, and which had a bearing on the policy in question. When the churches were new and small, and there had been no time to train a regular ministry, it was more necessary to use at

once all available materials, and to press into service as pastors and preachers, several of the more intelligent and capable members. In proportion as no *one* member had sufficient education and talent to take charge of the church, was it indispensable to divide the work among many. And this could avail the more readily for edification, inasmuch as preaching had no such technical meaning then as now, but denoted any public speaking on the subject of religion; and in truth the exercises of worship, even on the Sabbath, closely resembled our conference meetings. But this fact does not change the complexion of matters essentially; for the teachers and the taught were relatively as far apart then as now, and if, at the present day, we have a better educated ministry, so that a single preacher can impart more instruction, it is to be remembered that the people have advanced equally beyond the primitive members, and thus render it difficult still for a single shepherd to feed the entire flock. That we may consider how far the primitive plan still commends itself for adoption, let us distinguish between the city and country, and judge of their cases separately.

In cities, where the population is nominally Christian, and professed saints are numbered by thousands in each denomination, it is of course no longer desirable or practicable, to have but a single church, even of each order. But it is still a fair question, whether the churches should not be fewer and larger, with a plurality of pastors or elders. The prevalent theory for the last fifty years has been in favor of multiplying churches; on the supposition (not wholly without reason) that thus greater activity would be secured in a given number of Christians, and a wider influence be exerted in the city. Hence in every neighborhood where religious privileges were wanting, and a few Christians could be found, a church was organized, having from five to twenty members, and told to apply to the Home Missionary Society or to abler sister churches for the

necessary pecuniary support. Some of these churches have lived and in time become strong; others, very many others, have lingered in weakness and pain from ten to fifteen years, and then died. Their existence was a protracted agony, a slow process of starvation. Their feebleness was a continual discouragement, and in time their annual applications for aid to the neighboring churches were a weariness. Good men, who labored in them for conscience' sake, wore themselves out in fruitless endeavors to make brick without straw, and often were tempted to accuse others of unchristian conduct for refusing to leave the larger churches and come to their assistance. The experience thus secured through two generations of effort, and under the stimulus of the revival era, has been large and dearly bought. It does not commend very strongly the plan of numerous small churches. It points to many failures, to a multitude of half successes, to a vast amount of needless friction, and self-imposed trial, and to an uneconomical expenditure of money. Were it not well to try in part the more ancient, the apostolic plan; to have a larger membership, to build larger edifices, to gather larger congregations, to provide two or more pastors for each church? Would there not be a saving over the support of four or five pastors and the building of as many small edifices? Would not the current expenses of worship divided among the seats of a building that would accommodate 2500 or 3000 hearers, bring the gospel within the reach of the poor, while giving to the enterprise the stimulus of a large audience and of visible success? And if a distant neighborhood is to be evangelized, were it not well for such a large church to establish a branch or mission there, to be sustained by itself, and furnished with preaching by its pastors and local preachers, until, in the course of years, there can wisely be an independent church? There must surely be some medium between churches of unwieldy size, and little starveling enter-

prises organized by a handful of brethren whose zeal plunges them into premature responsibilities, and saddles a grievous burden upon a whole generation.

But what shall be said of churches in the rural districts? Surely it is vain to make mention of large churches and a plurality of pastors in connection with them. That is not so certain. Many thoughtful minds, in view of the necessity of economizing Home Missionary funds, have queried as to the wisdom of so many distinct churches, each with its pastor in contiguous settlements, and have felt disposed to recommend a union of three or four. If this were done, two good ministers might be employed, or one pastor for the heavier and more responsible work, aided by local preachers in each place. In the primitive churches the elders must have borne a closer resemblance, at first, to the local preachers of our Methodist brethren. We allow a vast waste of material in Congregational churches; for we have many *liberally educated* men, lawyers, physicians, editors, teachers, and even merchants, now unused, who could render effective service in preaching the gospel, as assistants of the regular pastor or pastors; especially in missionary work, both in the city and in the country. Let the pastor of a large church select four or five such persons, who have an aptitude for public speaking, and train them in theological learning for a year or two, by meeting them once or twice a week, and putting them on a course of reading, practising them at the same time in public meetings. Then let them be regularly commissioned and set apart by the church to act as assistants to the pastor, and there will be a fair illustration of the primitive polity.

But in the country there is opportunity for large churches and a plurality of elders in proportion to the disposition for Christian union. The chief obstacle is not the small size of rural places, but the mischievous working of sectarian rivalry, dividing the Christians who should be

in one strong self-supporting church, into several conflicting weak, missionary churches. And, as we endeavored to show in previous articles in this *Quarterly* (October, 1862, and January, 1863,) no denomination stands on such vantage ground as our own for promoting a true union of evangelical Christians. The primitive principle of the Church union of all visible believers, and the primitive polity of the independence of the local church having within it a presbytery of pastors, harmonize perfectly. The advocacy and practice of either will aid the other. Several denominations have acted to some extent upon the liberal principle of admitting to membership all who give evidence of piety, and one, at least, (the Episcopal) upon that of making no distinction between Calvinists and Arminians in the ordination of ministers; but they have labored under disadvantages that repelled those who would otherwise be attracted. They had some hierarchical system of government, or they withheld recognition and communion from other Christian sects, or they failed to distinguish sufficiently between the church and the world, in admitting to membership, and in the exercise of discipline. We alone can combine all the attractions and elements of power, by independent churches, an educated ministry, an evangelical creed, doors open to all true saints, loving recognition of all Christian churches and ministers, a faithful discipline and a varied worship.

Nor let it be thought that our affinities are so limited that while we could combine with Old and New School Presbyterians, we should find too great a difference for union with Methodists and Free-Will Baptists. The objection is more plausible than sound, and is based rather on an appeal to our Calvinistic prejudices than to our mature Christian judgment. For it requires little thought to see, that we really have no more sympathy with a form of Calvinism which denies free will, just relation of responsibility to ability,

and a general atonement, than with an Arminianism which denies God's right to do as he will with his own. We all know that in revivals of religion, there is quite as much affinity between Congregationalists and Methodists or Free Will Baptists, as between the former and a multitude of Old School Presbyterian churches. Instead of our standing at one extreme of a Christian line in company with Presbyterians, while the other extreme is occupied by the Methodists, we are fortunately in the middle, with our brethren on either hand, or rather we are in the center of a circle, with other evangelical denominations around us, and all perhaps equally worthy of our fellowship.

Let us return to the position of the early New England churches as stated by Cotton Mather in his "Ratio Disciplinae," (Introduction, 4) "The churches of New England make only vital piety the term of communion among them, and they all with delight see godly Congregationalists, Presbyterians, Episcopalian, Anti-pedo-Baptists and Lutherans, *all members of the same churches*, and sitting together without offence in the same holy mountain, at the same holy table." The attempt that has been made to explain the first clause

of this extract by an omission of all that follows in the sentence, as meaning only the communion of *churches* of different denominations, meets with sufficient refutation in the italicised words. The liberal spirit of our fathers was not a liberalism, indifferent to the truth, but a Christian charity and modesty, which embraced all whom the Saviour had received without requiring them to accept our minor opinions.

This policy would give us large and flourishing churches in the country as well as in the city—churches that could therefore as easily return to the Scriptural polity of a plurality of elders, as ecclesiastical organizations in cities. And it would thus appear, that there is nothing in the peculiarities of either city or country, to prevent their reaping the advantages of the primitive method of instructing and supervising the flock of Christ.

These suggestions are not dogmatic assertions, but simply contributions to Christian thought and discussion, growing out of the study of the facts and principles of church polity stated in the New Testament. The writer is well aware that there are those who will honestly differ, and candidly object.

COMPARATIVE PAST AND PRESENT PERMANENCY OF CONGREGATIONAL PASTORATES IN MASSACHUSETTS.

BY REV. PRESTON CUMMINGS, LEICESTER, MS.

PERFECT results on this subject are not attainable; but a near approximation can be easily reached. These proximate results, based on known facts, are perfectly astonishing to most people, because so different from popular impressions.

Barber's Historical Collections furnish data for determining the exact length of about one half of the pastorates of the last century. In constructing tables based on his narrations, it is necessary to supply defects by apportioning unknown occurrences according to known ones. Thus, if he says that A. died in 1700, and

was succeeded by B., who died in 1740, and he was succeeded by C., who was dismissed in 1764, as we do not know the length of the *interregna*, we cannot determine exactly how long each was in office. But as in about one half the cases he informs us exactly when one pastor was dismissed or died, and when his successor was installed, we approximate, by supposing each *interregnum*—other circumstances being equal—to have been an average one for the century, which was about three and one fourth years.

But other circumstances vary this esti-

mate. We do not know that A. and B. continued in office till their death; several instances are known to the writer of dismissal of persons that Barber would lead us to infer continued till their death. Some short pastorates he also knows to have intervened between those noted.

That book is invaluable as an instructive narrative, doing just what it pretends, not giving account of every minister; and the wonder is, that being so constructed, it furnishes so good data for statistical calculations.

Were the variations on the above several counts to be apportioned, by comparing the cases unknown to the writer with those known to him, they would affect the whole duration of settlements in the eighteenth century by two or three years more. This would probably be allowing too much. Call it one year, thus computing *interregna* in that century at four and one fourth years.

But why begin with that century? Because the first twenty-five years after the settlement at Plymouth had not given time to develop the full length of pastorates. For the next twelve or fifteen years—the period of the British Commonwealth—the tide of emigration flowed back from America to old England. Then, 1660-62, came the great ejection for non-conformity, and a flocking to this country; so that soon after this, pastors would have averaged but a short time in office.

Take, then, the close of the year 1700. Learn, as far as may be, how many years each pastor had then held his office, allowing four and one fourth years for each unknown *interregnum*. Divide the sum of all these years by the number of pastors, and the quotient is about twelve and three fourths years. I omit small fractions each way in stating results. To ascertain the average length when pastorates were the longest, that is, just before the American Revolution, compute on the same principles, and they will be found about seventeen and three fourths years, in 1770,

Searching for the effects of the Revolution, we shall find, by the same process, that, in 1785, it was sixteen and a half years. This is longer than the writer expected to have found it. But the average is much affected by the fact that the sum of the pastorates of five men then amounted to two hundred and ninety-four years, which, deducted, would leave the average length of the rest only fourteen and two thirds years; while the sum of those of over forty years' standing, still remained about as large as in 1770. Besides, this is the time when vacancies doubtless averaged longest, and the greatest irregularities prevailed concerning the tenure of office, so that the fourteen and two thirds years is probably as long as the true medium.

In 1800, the mean, computing by the same rule, was fifteen and one third years.

During the present century, it will be found in the Orthodox churches, by the more exact returns of the General Association, that, in 1830, it was eleven and three fourths years, and, in 1860, nine and a half years.

As the present pastors have not all finished their course, we can approximate a knowledge of comparative present and past permanency only by averaging the length of their present pastorates at different times, and not by the whole length of the ministry of those who have been dismissed, and of those who have died.

Now consider the great changes in religious societies during this century, so many of those on the hills and in the old town centers dwindling to naught, and new ones rising in the villages; also the frequency of "louder calls," and the many ears attent to hear them; also the constant croaking about the instability of settlements; so that exquisites apprehend and dread the accusation of being old-fashioned, unless they get into deadly strife with their minister the first year, and dismiss him early in the second; and is it not strange that any remain half so long as the majority do?

The comparative duration of pastorates under these adverse influences indicates a disposition in the stable portion of the community to keep their worthy ministers, which is more fixed, persevering, and self-denying than was ever before exhibited.

True, the number of pastors who have been settled less than five years was proportionally more than double, in 1860, what it was in 1800. But most of these, according to former customs, would still have been candidates; and were they so now, it would affect the present estimate more than three years, raising it to about twelve and two thirds, and reducing the diminution to only seventeen per cent. since 1800. The same may be said of stated supplies. Nearly all of them are in the position of candidates in the last century, when the probationary state often continued several years. Would that the old customs on these points were revived, so that those who, on a day's acquaintance, bargain for an angel, should not find that, *at best*, they have only obtained a man.

But whence the impression that pastorates are only by a small fractional part as long now as formerly? Mainly because

that in our youth ten years seems almost an eternity, but in old age only a few days. It was just so with those who were old when we were young, and from whose lips and pens we received our chief impressions concerning former days. The writer can remember that there was the same complaining, fifty years ago, which exists now; though investigation shows that pastorates had then been growing longer for thirty years.

Young brethren—those of you who seek permanent usefulness rather than great things for yourselves—take courage. Complain not that the former times were better than these. There are great evils now; there were nearly the same evils then. Learn the truth, and learn to tell it. Know, and feel, and on proper occasions say, that your prospects for permanency are nearly as good as were those of the fathers. Labor with such permanency in prospect; and though, as in past days, there will be cases where the more you love your people the less you will be loved by them, yet expect, in the absence of evidence to the contrary, to remain so long as you faithfully serve them and your great Master in heaven.

A CONGREGATIONAL HOME.

BY REV. ISAAC P. LANGWORTHY, CHELSEA, MS.

A devoted missionary had just completed a sanctuary for his little church. Writing to a friend he says: "It is a very neat and commodious house, and is already beginning to seem like a *home* to us." Another who had long suffered similar destitution, and was about to experience similar relief, after most strenuous and exhaustive efforts, says, "we long to occupy the house, and bring all our meetings *home*. They have been wandering and sojourning in private dwellings and school houses nearly eight years now, and we want to bring them home to dwell in the house of the Lord forever." An individual is a

pilgrim and a stranger if he have no home. The family is without a grand essential to the family relation, while destitute of a home. The church is not a power, nor a light, nor scarcely a blessing to any community until it has a place upon which to set its light, and from which to diffuse its blessings, and into which to gather those from without. Without such a place the purposes for which individuals live, and the family relation is formed, and churches are constituted, cannot be realized. And if this be true of the individual, and the family, and the single church, is it not, in the main, true of any family of churches?

Do not these in-like manner need a home, or some center, or if it must needs be, centers, where most of whatever is peculiar and transferable may be gathered, and be made accessible to all; and where there may be, at least, an annual assembly of all the family for social, religious, and indeed ecclesiastical purposes that are expedient and legitimate? The Town has its Townhouse, the City its City Hall, the State its State House, or Houses, and the Nation its National Capital. Every branch of the great Christian family needs some denominational rallying point for purposes so needful, and every way so obvious, that it is a matter of marvel that any of them are destitute. One would suppose that nothing but utter want of the necessary means could justify such neglect.

But the denomination in whose interests this journal is conducted, is obnoxious to the charge of this neglect, without being able to plead in extenuation the want of the necessary means. Congregationalists have been abundantly able, at any time for the last two hundred years, to have erected a suitable structure, and to have gathered within its walls such memorials of its own rich history as would have made it a center of great attraction, and of untold influence for good throughout the land, and throughout the world. Whether from the want of due consideration, or from fear of being regarded partisan, exclusive or sectarian, or from the want of some one or more to take an earnest and persistent hold of the matter, and then to keep it before the people, until the churches were awake to its importance, we shall not now attempt to determine.

It is rather the purpose of these lines to call attention to the fact that while the golden moment for the erection of such a building may have passed, it is even now possible; and indeed, if entered upon with any degree of unanimity and zeal answering to its importance, it is easily practicable. Said the pastor of one of the largest city churches in Massachusetts, on retiring from the last annual meeting of

the Library Association, "had I the writing of wills, I would immediately put down five hundred thousand dollars to erect a fire proof and central building for this Library Association, and for all our own allied societies, having their center here, and to create an adequate fund for the care and increase of the Library so as to bring into it every relic, treatise, history, or memento of the Fathers of New England, within reasonable reach." This indicates what we mean by "a Congregational home," and one of the methods by which it may be secured. It is also indicated, so far as the Library is concerned, in a very able article by Prof. Bela B. Edwards, published in 1857, on the Importance of a Puritan Library in New England.¹ A building is wanted which shall be arranged for places of business in the lower story, for the offices of benevolent societies in the second story, and all above for books, pamphlets, pictures, statues, and whatever shall represent, illustrate and tend to perpetuate the character, deeds, and influence of the founders of the Congregational churches of our land; having ample space for large annual gatherings of the ministers and members of our churches, as well as suitable rooms for more private conference, and retirement. Such a building should be located in Boston, for abundantly sufficient and equally apparent reasons; it should be central, where "men do congregate;" it should be fire-proof, as nearly and really so as it is possible to make it. Then under its roof let there be found our own Library Association first and up-
permost, and in the midst, our own Massachusetts Home Missionary Society, Massachusetts Bible Society, Boston Seaman's Friend Society, American Education Society, College Society, American and Foreign Christian Union, etc. etc.: and below on the business floor, the Massachusetts Sabbath School Society, the Congregational Board of Publication, and the American Tract Society of Boston, with any other

¹ *Bibliotheca Sacra*, August, 1847, p. 582.

similar organization for which suitable room can be found. If any of these whose objects are nearly identical shall become consolidated, so much the better, but if they must be still in distinct organizations, in all reason, let them be brought thus nearer together.

The convenience of such an arrangement would fully justify the necessary outlay of its cost. It is sometimes very annoying to one who comes to the city with varied business items, and among them has to pay over a small contribution to each of two or three societies, to find when he is in Chauncy Street, that he must go to Cornhill, now to number 13, now to number 43, now to Washington street, then to State Street, or Pemberton Square, or Commercial Street. He has really not half time to reach all of them, unless he stays over another train, or remains until the next day. One such experience is about as much as any one individual will be likely to run the risk of incurring. And correspondents are but little less incommoded, and in this the officers of these societies share. The business letters of the Congregational Board are frequently addressed to the corresponding secretary of the Library Association. Sabbath School books are very often ordered through the Secretary of the American Congregational Union. Home Missionary collections are sent or brought to the rooms of each of the organizations named above, and theirs in turn to it, always to the greater or less inconvenience of the parties involved. All this would be essentially remedied if the offices of these societies were so proximate as to require but a step to pass from one to another; and especially if their number should be but reasonably diminished. Often the same, and occasionally a much greater inconvenience is experienced, by persons coming from abroad, sometimes from a great distance, to determine some important question of history, or polity, or usage. He begins the pursuit of the little to be found in an almost hopeless round, each saying

"it is not in me." While if these many littles of Congregational material were brought together in one place, the entire sum would be respectable, out of which something might be determined; and if not just then, there surely then would be inducements to bring into that one central safe deposit all that is available, which would help in determining all such questions.

Such a Congregational home has also *economy* to urge its speedy establishment. There is no rivalry between these different organizations. While they have many things in common, each has nevertheless so far a distinct, and an easily distinguished sphere that the interests of neither is likely to lie athwart another's, and the appeal of neither can be prejudicial to the claims of any other. They can therefore be brought under one roof with no prospect of harm to either. They can then, as sometimes they try to now, play into each other's hands, being mutual helpers. They would then *seem* to stand shoulder to shoulder, representing to all beholders, the open channels of Christian benevolence, in close fraternity as well as proximity. This, indeed, they would now do, if their scattered condition did not preclude them. The present aspect is too much that of rivals, besides the fact that an increased outlay for both rents and office care and work, is inevitable. The congregating these several organizations as is proposed, would save labor in working them, and expense in providing room for them. And this fact alone would do very much to remove a growing feeling in the churches, that their gifts are not as economically used as they might be. Almost any measures, therefore, that would diminish the inconvenience and expense of obtaining, transmitting and disbursing funds, would encourage their bestowment. So this proximity or identity of offices, and close outward relationship, would give the appearance not only of real unity and fraternity, but of strength, of a phalanx that had power in itself. Such an ar-

angement would necessarily add force to the appeal of every one of these societies, besides having an inevitable tendency to the consolidation of those whose chief objects lie the most nearly in the same channel. Any one needs only to be in the position of a worker of one of these organizations, to see the pressing importance of some plan that shall either greatly diminish the number, or the cost and inconveniences of working them. Let him, who has a better method than the one here but intimated, give the public the benefit of it right quickly. The king's business demands haste, and the king's subjects are clamorous in their demands of economy in doing it.

But such an arrangement would tend greatly to *unify and invigorate* the Congregational body. A guerrilla warfare upon the powers of darkness has its advantages, doubtless. Light infantry skirmishes and repeated reconnoisances in force are all very well, very necessary in conducting a great campaign against a powerful, omnipresent foe. But every successful commander must have the facilities for bringing together the great body of his troops, sometimes for a grand and deadly assault: sometimes he may wish to mass his battalions to give them victory. Congregationalism has perhaps necessarily a stronger centrifugal than centripetal force. Its tendencies are more directly towards independency than centralization. It can never be itself indeed, with any synodical or ecumenical body to which its churches are amenable. Each church has necessarily all the legislative powers possible in the polity itself. Yielding or bereft of these, it is no longer a Congregational church. There is then in the nature of our system a sufficient if not a perfect safe-guard against anything like a centralization that will presume to dictate to, or legislate for the churches at large, in the Congregational home here proposed. It provides for no church delegations, no consociations or associations, technically so called, but a place for occasional, and

at least annual, family gatherings, where in the most informal or formal manner, our own denominational family affairs may be talked over; where matters of common interest to our churches may be discussed; where old acquaintances may be renewed and new acquaintances may be formed; where young men just putting on the ministerial armor may meet and talk with the veterans in this glorious service who are soon to lay it aside to receive their glittering crowns; where views may be freely interchanged, plans of Christian and church action may be suggested and considered; where differences in the methods of conducting church service may be compared and adjusted or be better understood: where, in fine, all subjects, customs, wants and modes of usefulness which are common to our brotherhood of churches may be brought up and pondered, eliciting the ripest wisdom and richest experience that our churches contain. And all this in the very place where is gathered the writings, the engravings, the portraits and other fitting mementoos of the men who began, and who for more than two and a half centuries have written our history. Such a reunion and discussions in such a place could not fail to strengthen the ties that bind us together. Such comparisons of views and developments of truth would greatly harmonize present contrarieties. Differences of both views and usage, doubtless, would still obtain, and will ever, but such a place of common resort, endeared and made attractive by the presence of such memorials, would tend greatly to unify our Congregational body, or rather give us the appearance of *having* a body. It would put us in a better position to mass our forces, creating something like, not a center of legal or judicial, but of moral power, that would be felt throughout our entire communion. Every Church and every member of every Church would in this way more readily feel the sympathy, and thus the aid of every other. Stronger ties would bind us to each other, and thus to Christ.

Want of unity has been and is esteemed, perhaps, *the weak point* of the Congregational polity. Is it inherent and necessary? We do and shall utterly dissent from the intimation, until, at least, something like what is here suggested has been faithfully tried. Is there want of unity among the Independents, or Congregationalists rather, of England? and yet they are more independent in their church arrangements than we. The Red Cross Library, with its rich collection of Biblical, Ecclesiastical, historical, and biographical books, the works of their and our ancestors, and the walls hanging with the almost speaking likenesses of those noble men themselves, has ever been, and is still, a bond of union so strong, that no minor tendencies to separation can sunder. O that some Rev. Daniel Williams, or some other noble son of a noble Puritan ancestry, would do for this Library Association what he so wisely and generously did for the Red Cross Library, Cripplegate, London. A good working fund to begin with, would ensure continuous donations and legacies, that would soon bring up the resources to a high level of permanency and power. Such a *beginning* is, then, the present great desideratum.

But such a Congregational home would greatly increase our own *esteem* for the founders of our churches, as well as for the polity they adopted. It is not the fault so much as the misfortune of the great mass of our churches that they know so little of the men who reproduced apostolic churches in New England. Their esteem for them can only be in proportion to their knowledge. In the last century, little has been written of them, less has been preached and taught concerning their great worth and work; and what has been written is scattered here and there, and happy is he who can trace it out or gather it up, except in *disjecta membra*. Nothing is embodied; nothing so collated as to rise in any magnitude, and thus command notice, much less esteem. The children see nothing, and

are taught nothing, that convinces them of any high estimate of their parents for the faith and polity they have adopted. So that very few of our own members can give an intelligible reason for the "faith that is in them." They must be able to look upon something that has form, or substance, or to hear something that impresses them with the value and importance of the scheme of religion they are expected to receive. If it be of consequence enough for them to receive it at all, would they not naturally enough look for some expression of its nature in a tangible, imposing, or at least permanent form. Every other considerable branch of the Christian household has, if not a specific place as a home, some insignia, or center, or centers, of influence whether its membership may resort, or to which it may look, and thus be able to define its position, and claim its identity. Now it is certain, that the more the character and deeds of the founders of our churches are studied and known, the more they will be esteemed. Every vile tongue and every vile pen have been employed to traduce, misrepresent and vilify them. It is time the truth-loving and God-fearing should speak out and act in their defense. Let their memorials be brought together in the form herein proposed, and we shall all, parents and children, rise up before such fathers, and do them becoming reverence. We shall find much to respect, and the more, as we learn more of their unselfish devotion, and Christian catholicity. And, as before intimated, the bringing together under one roof, and as much as may be, to a less number of organizations, our many benevolent societies, will show to us, as well as to others, that our aim and work is discriminating, wide-reaching, embracing the varied wants of a perishing world. Say not that this is an appeal to denominational pride or self-esteem; it is merely the proposal of a plan by which due self-respect may be cultivated; a plan by which the fathers may show to their children that they value the

religious system upon which they hang all their hopes for an impending future; a plan proposing to forstall suicide by introducing a few of the necessary elements of perpetuity; a plan simple in all its workings, only give it the power to work, and essential to the growth, full development and highest usefulness of that family of Christian churches to which it belongs, and to which it is most affectionately commended.

Such a Congregational home would greatly aid in perpetuating the preaching of *sound doctrine*, and thus forefend against heresy. If there are latitudinarian tendencies in all men, ministers not excepted, if without guards and defences and warnings we should lapse into more "liberal" unchristian ideas and sentiments, how important that these guards and defences be set up, that points of safety be clearly indicated, that all suitable and possible helps to the right course be furnished! Create a center, or a home where the writings of the fathers may be found, where the articles of faith of multitudes of our churches, older and younger, are gathered and preserved, and thither ministers and critical laymen will go to learn sound doctrine and safe usage. No procrustean bed is proposed. In such a home, there would be no die with which to stamp and brand whoever came across its threshold, but there would be a body of solid truth drawn from the unerring word of God that could not be confronted in vain. Let the reader look through Willard's and Ridgeley's bodies of Divinity, the works of Charnock, Downane, Calvin, Gurley, Edwards—to say nothing of the numberless commentaries, annotations, volumes of sermons, etc., etc., and he could scarcely fail to be braced up at every weak point, and go away a wiser man, and a safer, better preacher. There would surely seem to be in such an ocean of theological, doctrinal, and practically religious lore, good and safe anchorage, with any reasonable length of cable, for every one who grapples with funda-

mental truth, and goes forth amid the conflicts of sin, to dispense it to the perishing. It may be worth much to him, and not less to the church where he ministers, to have a traceable line of connection between these two points. We abjure all final tests but the inspired word. Still, it is often of great value to be able to find how those, who have gone before us, and have left a clean record behind them, viewed the great truths in question. They help to a right understanding of the truth. No one is so poor that he does not contribute something to the great sum of truth. And many works are on the Library shelves now available, and many, many more that should be secured, are rich treasures of religious knowledge, and are confessed standard works. Such a Congregational home as is needed would have them, and having them would furnish a help and a safeguard to a sound ministry, and thus to sound churches.

But such a "home" is wanted to command respect from others. And for this reason alone such a place should be provided. We urge individuals to demean themselves so as not to be obliged to fawningly ask, or by obsequious gifts to purchase, but by position and conduct to *command* respect from all whose respect is worth having. Such a course does not foster pride nor provoke undue emulation or rivalry. It is essential to a proper development and formation of a symmetrical character. This is no less necessary to churches, or to families of churches, than to individuals. Congregationalists have not done so. In being careless of their own wants, as a denomination, they have lost the respect of other denominations. No wonder they call us "the Lord's silly people." We have seemed to esteem it our highest honor to give our members and our means to build up others rather than ourselves, at the same time claiming ours as the true apostolical churches. We have made no specific and decisive efforts to establish anything in permanency which should inure to the particular use

and behoof of our own churches. The tendency of our course has been to subvert, or at least to supplant, our own churches by giving largely to support and extend others at the expense of our own. And then add to this the fact, that, to this day, now almost two and a half centuries since our glorious history began, no fitting place is provided to hold in sacred and safe trust the surviving materials of that history: no place provided where the writings of the founders of our churches may be seen and consulted: where their influence may be felt and their characters and works may be studied. A Christian world looks on, and does us no injustice in charging us with an unfilial spirit; and it would leave us in deserved neglect, but for the loaves and fishes our easy virtue so freely bestows.

We say then, that the creation of such a structure, and for such purposes as is herein proposed, in which to gather and preserve what will be of especial value, would be every way convenient to us as a denomination, and to all other denominations having any financial or social intercourse with us; it would be as economical as convenient; it would encourage a self-respect which would be of value to our children and through us and them, to the world; it would greatly unify, and thus strengthen the Congregational body; it would set up safe-guards to dereliction in duty, and looseness in doctrine, forstalling heresy, and thus it would command the esteem and respect of our fellow laborers in the common vineyard of our common Lord.

And not only in Boston, this central Puritan point, would we have such a "home," but let duplicates, triplicates, and quadruplices of all that is valuable in the directions named, be gathered at other central and distant points; at New York, for example; why not? especially at Chicago—the new and important Theological Seminary creating a necessity for the reproduction of such an institution

there, so far as it is possible to reproduce it. And so in Kansas, and California, let Congregationalism have a "home" or some central place of resort, and resort because of the attractions of historic and religious value brought into it. Much can be done at many centers, if, in right good earnest, good men and good women will say it must and shall be done. The outlay would be small compared with the immense local and general benefits that would at once and forever flow. Let one hundred men, loving the institutions of New England and of the New Testament, give one thousand dollars each; this great work would be at once inaugurated, and the first Congregational home would be established. One offers the first thousand, but where are the remaining ninety and nine? Let them volunteer their offers, to be binding only when two thirds or three fourths of the one hundred thousand shall be pledged. A hundred others could be easily found who would give one or two hundred dollars each to replenish the shelves with such books as could be secured only by purchase. Testamentary gifts would then flow in, both in Libraries, and in legacies; having such a center of such attractions and value, would bring gifts from many well wishers, but who see now no way of gratifying their benevolent purposes. Let our weekly religious press speak out upon this subject, and let brethren talk it up in their private and social gatherings. There are surely one hundred pastors in Massachusetts alone, each of whom can find at least one man in his church who would be one of the first hundred, and another who would be one of the second. And there are many out of New England who would not fail to have a full share in such a structure. We add only this one word to remind all that this work will never do itself. It will never happen. It must have willing hearts and open hands. And behold this is the accepted time.

ALLITERATIVE VERSES.

DE SANCTO PETRO MARTYRE.

[From MSS. Harl. 3724, of the 13th century.]

Petre, piis plausibus pro petra punito,
 Plaudat præsens populus pectore polito;
 Petrus pater pauperum purus prædicator,*
 Petram plebi prædicat pacis propagator;
 Pungit prædicatio pregnans puritate;
 Pravos parant prælium pleni pravitate;
 Promunt paricidum patrem perimentes,
 Primpulum puerum primitus petentes;
 Passo Petro pateram poenis perpetratis
 Pandit potentia patria pietatis;
 Pululant prodigia Petro præmerenti;
 Pedes, palmæ, palpebræ præbentur petenti;
 Pellitur paralisis, podagra, putredo,
 Favor, pestilentia, prominens pinguedo;
 Pagem, Petre, postula prolem procedentem,
 Pacem præsta populo, perde persequentem;
 Præbe posse pariter propulsis peccatis
 Poli palmis perfrui probis preparatis.

Amen!

 SOME ACCOUNT OF MINISTERIAL ASSOCIATIONS (CONGREGATIONAL) IN MASSACHUSETTS.

COMPILED BY REV. ALONZO H. QUINT.

SEVERAL years ago these memoranda were compiled. They have lain quiet ever since, waiting for the removal of their defects. That time is so completely uncertain, in the compiler's present circumstances, that it seems best to print them as they are, and thus secure the results of the labor already expended. A full account of the origin of our Massachusetts Ministerial Associations, was printed in the *Quarterly*, Vol. ii., p. 203.

ANDOVER Association was organized as the WILMINGTON, July 5, 1763. It took its present name in May, 1797, why or under whose auspices the writer knows not. It held off from the General Association until 1823. In 1833 it received an accession by the dissolution of HAVER-

HILL, and the admission of pastors in Lowell, Lawrence, and some other churches. Notwithstanding its name, only one of the Andover professors belongs to it.

BARNSTABLE was organized at Yarmouth, July 25, 1792, by Nathan Stone, Timothy Alden, John Mellen, Jr., John Simpkins, Jr., Henry Lincoln, and Jonathan Burr. The Association was, of course, Cape Cod-ish, and intended to include all the clergymen of that county; one of them, Jonathan Burr, has been made famous (on a small scale) by the well known case of *Burr v. Sandwich*, to which all brethren who think the present time degenerate as to ecclesiastical peace, are respectfully invited to refer; also, to see to what lengths people will go when they

forget the admonition—"ne'er to let their angry passions rise." BARNSTABLE, in process of time, became too large, and at a meeting held at West Barnstable, Oct. 7, 1835, it was voted to divide, Bass river to be the dividing line; since that time the ministers of the lower towns have constituted BREWSTER, named for the chief of the Pilgrims; and those of the upper, with the neighborly islands of Nantucket and Martha's Vineyard, the VINEYARD SOUND, except when the Nantucket minister preferred OLD COLONY. And thus the old name of Barnstable became extinct. This body joined the General Association in 1823.

BAY had ten members in 1804. When organized, the writer is ignorant. The Association was "Arminian" in its character, and early in the present century it united with a portion of the then PLYMOUTH. The resulting body still exists under the name of PLYMOUTH AND BAY. It is Unitarian.

BERKSHIRE was organized in 1763, being located as its name suggests. It was one of the Associations by whose action the General Association originated, established as a counterpoise to the looser ideas which had made little progress among the sturdy mountaineers. Its great size caused an amicable division, Oct. 14, 1852, into BERKSHIRE NORTH and BERKSHIRE SOUTH; at that date it met at Pittsfield and, by agreement, the northern ministers took the northern part of a double parlor, the southern the southern part, shut the folding doors between, and the one had become two.

BERKSHIRE NORTH and BERKSHIRE SOUTH are sufficiently described above; they have been connected with the General Association from the time of their origin.

BOSTON.—The extant records of this Association, in the hands of its courteous Scribe, Rev. Rufus Ellis, commence in

1755, but the earliest volume indicates an earlier, somewhere. In fact, there can be no reasonable doubt but that the present BOSTON is the CAMBRIDGE of 1690, Cotton Mather's old Association, which he describes in the chaotic *Magnalia: That Association* (as will be seen under the head of CAMBRIDGE,) was organized at the house of Charles Morton in Charlestown, Oct. 13, 1690; its earliest book of records is still in existence in the library of the Massachusetts Historical Society, and contains autographs, curious votes, and not a few important enunciations of ecclesiastical principles. The names of Charles Morton, James Allen, I[ncrease] Mather, Michael Wigglesworth, Joshua Moody, Sam'l Willard, John Bailey, Benj. Woodbridge, Benj. Colman, Nath'l Gookin, Cotton Mather, Sam'l Angier, Henry Gibbs, Nehemiah Walter, Benj. Wadsworth, Wm. Brattle, Jonathan Pierpont, Eben'r Pemberton, John Fox, Jabez Fox, James Sherman, and Tho. Bridge, appear upon the list of members; with such a list they must have had rare times. This volume ends suddenly 9, 4mo., 1701. The next volume, the one which nobody can find, covers the period, somewhere in which, the members who lived in Cambridge town were in another body, and the remainder bore the name of BOSTON AND CHARLESTON, which had become the fact in 1744. In later times the Trinitarian cast of doctrine died out, Dr. Codman, then a young man, being one of its latest members of that stamp, and' he taking a dismissal soon after the cessation of the storm in his own Society. The body is now Unitarian. On its records, as now extant, are many matters of interest. The frequent days of fasting with their occasion, the conduct of the body in Revolutionary times, the phases of ecclesiastical and theological changes, are here exhibited in a valuable light; as to the last point, the writer is constrained to feel that injustice has been done this body by some controversialists as to its course in the times of theological separating. The

writer has full extracts from the records, bearing on ecclesiastical principles, which are well worth printing.

BREWSTER was formed by the division of Barnstable, Oct. 7, 1835; its organization was completed Jan. 6, 1836, and it was represented in the General Association the same year.

BRIDGEWATER was organized Aug. 22, 1848, chiefly by members from OLD COLONY and TAUNTON. It was represented in the General Association in 1851; it was always small, and, May 18, 1858, united with PILGRIM to form PLYMOUTH.

BROOKFIELD was organized at the house of Rev. Mr. Forbes; then the first pastor of the 1st Congregational Church in North Brookfield, June 22, 1757. It bore the name of "The Association in the Western part of Worcester County," but nothing appears to show that this name was ever formally adopted, or that any vote was ever passed to take the name of BROOKFIELD, which was in use when the late venerable Dr. Snell joined it in 1798. BROOKFIELD was one of the original members of the General Association; indeed the letters proposing such a body emanated from this Association, and in all probability the whole project there originated.

Brookfield, it will be seen, has attained a patriarchal age. It had a Centennial celebration, when Rev. Christopher Cushing delivered an address.

CAMBRIDGE.—An Association organized at Cambridge in 1690, has already been mentioned under the head of BOSTON. In all probability the present CAMBRIDGE was organized by separation from that, and as appears in Tracy's invaluable "Great Awakening," was in existence in 1744. No records however are known to exist earlier than April 11, 1809, and even then the records seem to be introductory, though doubtless not really so

June 11, 1809, it was "Voted, that a Delegation be appointed, consisting of three members of the Association, to attend the meeting of the General Association, so called, at their next session, to inquire into the nature of, and object of, said Association and make report." This was done; John Foster, Avery Williams, and Abiel Holmes attended, but CAMBRIDGE never appeared again at the door of the General Association. The committee, August 8, asked leave to postpone their report until the next meeting; and, October 10, reported. Discussion ensued on the question of uniting with the General Association, but the matter was postponed. Nothing further appears on the records regarding such a union, until August 13, 1811, when the question was discussed, "Does the Association consent that any of its members may join a local association with a view to a connection with the General Association of Massachusetts, and retain their connection with this Association"? The question was deferred to the meeting of October 8, when this and the whole subject was indefinitely postponed.

The facts in the case doubtless were, that when the General Association's invitation arrived, the Orthodox portion of Cambridge Association were in favor of acceding, but those of a different faith were repelled by the Assembly's Catechism, which the General Assembly bore aloft upon its standard. For a series of years the effort was continued; but, despairing of success, the Orthodox minority desired leave to join a new Association, formed that year by Drs. Griffin, Morse, and others, and yet continue the ties they disliked to break. The members, in 1809, were Charles Stearns, Richard R. Eliot, (the Scribe,) William Greenough, Jonathan Homer, Samuel Kendall, D.D., Abiel Holmes, D.D., John Foster, Thaddeus Fiske, and Avery Williams; of these, the latter is the only name which appears in the books of the new (UNION) Association. William Greenough, (of Newton, a native of Boston, born June 29, 1756,

died Nov. 7, 1831,) afterwards helped form the **SUFFOLK**. The whole affair is only an episode in the gradual disentangling of Unitarians and Orthodox, which finally left **CAMBRIDGE** a Unitarian body; such it still is, with Rev. J. F. W. Ware, of Cambridgeport, as Scribe, whose kindness in examining the records, and furnishing facts, the writer heartily appreciates.

DEDHAM Association had eight members in 1804. It was in existence thirty or forty years ago. Who can tell what became of it?

EASTHAM had six members in 1804. What became of it, and them?

ESSEX MIDDLE was organized at Rowley, Sept. 8, 1761; it is now **ESSEX NORTH**. Its original members were Jedediah Jewett, John Cleaveland, James Chandler, Moses Hale, Moses Parsons, and George Leslie; Moses Parsons was chosen Scribe that day; David Tappan, (afterwards Professor of Divinity in Harvard College,) succeeded him April 20, 1784; Samuel Spring, (Dr. Spring, of Newburyport,) May 14, 1793; Leonard Woods, (Professor, &c.,) June, 1805; and David T. Kimball, May 12, 1812, who furnished these and other facts. The Association adopted Articles of Agreement, with this preamble:

"We the subscribers, pastors of churches in the vicinity and in the county of Essex in New England, beholding and being affected with the declining state of religion in our several congregations, and round about us, and agreeing with the late Rev. Dr. Doddridge that one thing which may serve as the means of the revival of religion is, that neighboring ministers in one part of the land and another should enter into associations, to strengthen the hands of each other by united consultation and prayer; and seeing many of our brethren in the ministry are associated, we think it may answer many val-

uable ends for us to associate also, which we do with the greater cheerfulness because of our present agreement respecting the doctrines of the gospel. And that our associated meetings may answer the valuable ends proposed, we consent to the plan proposed by the aforesaid Rev. Dr. Doddridge, and oblige ourselves to conform to the following rules."

In the rules, were regulations for monthly meetings, public exercises, including preaching, a "moderate repast," conference and prayer, considering, (as a "friendly council,") "the concerns" which might be brought before them, and for each to be "a friend and guardian to the reputation, comfort, and usefulness of all his brethren in the Christian ministry, near or remote, of whatever party or denomination;"—all of which were excellent ideas.

When **HAVERHILL** broke up and brethren from Haverhill, Amesbury, and Salisbury, joined, the **ESSEX MIDDLE** took the name of **ESSEX NORTH**. This was in 1833 or 4. The Association joined the General Association in 1807, and has continued its membership to the present time.

ESSEX NORTH—ESSEX MIDDLE, as above.

ESSEX SOUTH was organized Sept. 3, 1717, as **THE ASSOCIATION OF SALEM AND VICINITY**, which changed its name November 3, 1840; it joined the General Association in 1810. See "Salem and Vicinity."

FRANKLIN was organized as **HAMPSHIRE NORTH WEST**, Sept. 20, 1803, by members who left **HAMPSHIRE NORTH** for that purpose; but when **HAMPSHIRE NORTH** took the name of **HAMPSHIRE CENTRAL**, in 1804, this body took the abandoned name of **HAMPSHIRE NORTH** in April, 1805, and probably at the same time received to itself an Association styled **HAMPSHIRE NORTH EAST** which

is said to have existed in 1802, but never appears again; in 1813 it renounced that for its present name of FRANKLIN, to correspond with the county name. This Association appears in the General Association in 1808 under its second name of HAMPSHIRE NORTH (not the Hampshire North which appears in the General Association in 1803 and, of which Edwards was an early member,) and in 1813 as Franklin.

FRANKLIN EVANGELICAL was organized at Warwick, Aug. 17, 1819, and was then and is now a Unitarian body. Its original members were Timothy F. Rogers of Bernardston, Samuel Williard of Deerfield, Alpheus Hardy of New Salem, and Preserved Smith, Jr., of Warwick, of whom all but the first named are still living. Rev. Winthrop Bailey joined Sept. 26, 1820; he had been pastor of an Orthodox Society in Brunswick, Me., and at Pelham; while in Pelham his connection with the Orthodox body was severed by a council. Preserved Smith, sen., of Rowe, was admitted June 13, 1821; he had for years been a member of Franklin Association, but left it upon being visited by a committee of its appointing to inquire into his doctrinal views, a proceeding which he considered, and probably with justice, as premonitory to his exclusion. William Wells, of Brattleboro', an Englishman, and Daniel Huntingdon, of Hadley, were the next additions. Among other members appear the names of Dr. Peabody of Springfield, Dr. E. B. Hall, Dr. Oliver Stearns, Dr. Hosmer, Rufus Ellis, and Geo. F. Simmons. Preserved Smith, Winthrop Bailey, G. W. Hosmer, O. C. Everett, and John F. Moors, have been the successive scribes: to the latter of whom the writer is indebted. The association now covers all the Unitarian societies of the Connecticut valley from Springfield to Brattleboro', Vt.

HAMPDEN, originally HAMPSHIRE So., (which see,) was divided June 12, 1844,

into HAMPDEN EAST and HAMPDEN WEST.

HAMPDEN EAST: HAMPDEN WEST. See HAMPDEN.

HAMPSHIRE.—The ecclesiastical difficulties in Springfield in 1735, relative to the ordination of Robert Breck, bring to light the existence of a HAMPSHIRE Association at that time, which is all the good that quarrel appears to have done. But as to whether that Association afterwards changed its name to "The Northern Association of Hampshire County" (for the latter had members who were in the former,) or whether the HAMPSHIRE of 1745 was divided into two parts, one of which was "The Northern &c.," history preserves a melancholy silence. Certain it is that the Association denominated "The Northern &c.," in 1745 was either the whole or a part of the old HAMPSHIRE; that Jonathan Edwards was a member of each; that "The Southern &c.," was organized in 1749; and that the "Northern &c." retained its name until Nov. 6, 1804, when the following vote was passed:

"This Association being removed from the Northern and limited to the Central part of the county by the forming of other Associations, Voted, that from and after the present meeting, this Association shall be called the 'Central Association of ministers in the County of Hampshire.' The other Associations alluded to were evidently the HAMPSHIRE NORTH EAST and HAMPSHIRE NORTH WEST, both of which appear to have combined in 1805, and succeeded the name of HAMPSHIRE NORTH. HAMPSHIRE CENTRAL held to this name until the formation of HAMPSHIRE EAST, when this body took the name of HAMPSHIRE, which it still retains.

Hampshire, (then Hampshire North) was one of the associations which organized the General Association in 1803; it was represented there in 1808 as Hampshire Central, and for 1841 as Hampshire, (though carelessly called by either name from 1830 to 1840.)

HAMPSHIRE CENTRAL was the name of the present Hampshire from 1804 to 1841, having succeeded to the name of Hampshire North, which see.

HAMPSHIRE EAST was formed out of HAMPSHIRE, Nov. 16, 1841, and joined the General Association in 1842.

HAMPSHIRE NORTH. This name has been borne by two associations at different times. First, by what is now Hampshire, from 1745 to 1804; second by what was Hampshire North West, from 1805 to 1813, and what is now Franklin.

HAMPSHIRE NORTH EAST was consulted in 1802, about forming the General Association, and also is recorded as having four members in 1805. Never having been seen afterwards, it is supposed to have fallen into HAMPSHIRE NORTH WEST, which see.

HAMPSHIRE NORTH WEST was organized out of Hampshire North, Sept. 20, 1803; and probably swallowed HAMPSHIRE NORTH EAST in 1805, when it took the name of HAMPSHIRE NORTH which it gave up in 1813 for that of Franklin, which see.

HAMPSHIRE SOUTH was organized at Longmeadow, in Jan. 1749. It took the name of Hampden, Feb. 11, 1813, to correspond with the county name, and strengthened itself by the adoption of a new constitution. June 12, 1844, it was divided into Hampden East and Hampden West. Hampden South was represented in the General Association in 1810 and thenceforward.

The twistings and turnings of these Hampshire Associations (as to organization) are perplexing beyond measure.

HARMONY, judging from its name, should have originated in trouble. It may always be taken for granted, that "Pacific," or "Union," or "Unity," churches,

or "Harmony" Associations originated in a quarrel. Judging *a priori*, the writer supposed this association commenced in that way; for a while, disappointment attended his researches, but at last he was informed that it *did* originate in good natured dissatisfaction with the autocrat of Mendon Association, from which a part of its members departed on account of "local conveniences," a phrase which answers to "ill health" when a minister leaves his people. The part of its members which came from Mendon Association were John Crane, Edmund Mills, Samuel Judson, Benjamin Wood, Elisha Rockwood, and Daniel Holman. It united with the General Association in 1826. Its towns form the southeastern corner of Worcester county.

HAVERHILL was organized at a time beyond the memory of the earliest inhabitant; nor does it appear to have left any records. That it was in existence in 1744 appears probable from the names of members of an association lying partly in Massachusetts and partly in New Hampshire, which correspond with the facts as to this body; the names appear in the "Great Awakening." The Massachusetts towns it covered in its latter days were Haverhill, Bradford, Boxford, Methuen, Dracut, Amesbury, Lowell, &c. It was represented in the General Association in 1808. In 1833, it disbanded; part of its members joined Essex Middle which thereupon became Essex North, and the remainder united with Andover. [We are not sure but that its records are still in existence.—Eds.]

HULL is alluded to in the records of Plymouth Association, Aug. 29, 1722; but a reasonable doubt may well be entertained as to whether that somewhat limited locality ever gave name to an Association.

LANCASTER was organized in 1815. It grew out of the doctrinal troubles which

ended the days of the Marlboro' Association, being organized by Nath'l Thayer, D.D., of Lancaster, Isaac Allen, of Bolton, David Damon, D.D., of Lunenburg, (afterwards of West Cambridge,) and Lemuel Capen, of Sterling. It lived but five years, uniting with old Worcester, to form the present Worcester, May 18, 1820. It was Unitarian.

MARLBORO' was organized at Marlboro' June 5, 1729. It covered the western part of Middlesex County. Its original members were Robert Breck of Marlboro', John Prentiss, of Lancaster, Israel Loring, of Sudbury, William Cook, of Sudbury, Job Cushing, of Shrewsbury, John Gardner, of Stowe, and Ebenezer Parkman, of Westboro'. Thirty-one others were added to it during its existence. As early as 1750 it was proposed to divide that body, then flourishing, into two parts, but it was not done until Aug. 10, 1762, when it was separated into East and West, the western part becoming WORCESTER, and the eastern retaining the name of Marlboro'. The eastern continued until 1814 ; that year, on the occasion of a proposal to admit Rev. Timothy Hilliard as a member, a fatal split occurred : five voted in favor, five declined voting ; this was a doctrinal division, and the association forthwith voted to disband. It is said that it revived for a year or two, but if so, its nominal existence amounted to nothing. Rev. Dr. Allen, of Northboro', has its records; out of whose facts, and from his own recollection, he made an article of value, which was recently read before the New England Historic-Genealogical Society.

MENDON was formed in that part of the town of Mendon which is now called Milford, Nov. 8, 1751, by Joseph Dorr, of Mendon, Nathan Webb, of Uxbridge, Amariah Frost, of Milford, and Elisha Fish, of Upton. Rev. Mortimer Blake's excellent history of this Association renders any long account here unnecessary. It is sufficient to say that this body has

always preserved the same name; and that although represented in the meeting at Northampton in 1802, it declined to unite in forming a General Association, and refused at various times to become connected with it until April, 1841. This was on account of the opposition of Dr. Emmons, whose sentiment was "Associationism leads to Consociationism; Consociationism leads to Presbyterianism; Presbyterianism leads to Episcopacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact." The admirable history of this association, by Rev. Mortimer Blake, ought to be in every clergyman's library. The association lies, principally, in the south western part of Norfolk county.

MIDDLESEX SOUTH.—Organized June 7, 1830, by ministers of Framingham, East Marlboro', Natick, East Sudbury, Holliston, and Concord ; it was represented in the General Association the same year. Its territorial position is indicated by its name.

MIDDLESEX UNION.—Organized, perhaps, in Jan., 1827, its first meeting being held Feb. 6, 1827. This Association was made up, with scarce an exception, of pastors of churches formed after the Unitarian separation. Its first members were Caleb Blake and Leonard Luce, of Westford, David Palmer, of Townsend, Samuel H. Tolman, of Dunstable, George Fisher, of Harvard, James Howe, of Pepperell, J. Todd, of Groton, Phillips Payson, of Leominster, Albert B. Camp, of Ashby, and Rufus A. Putnam, of Fitchburg. It united with the General Association in 1828. It occupies, locally, the northern part of Middlesex County, bordering on the New Hampshire line.

MOUNTAIN.—This body was formed June 30, 1790, under the name of the "Mountain Presbytery," and embraced "Ministers and Churches in a part of the County of Hampshire, and a part of the

County of Berkshire." The churches belonging to it were those in the towns of Chesterfield, Cummington, Goshen, Middlefield, Norwich, Plainfield, Hinsdale, Peru, Worthington, Windsor, Chester, and Blandford, i. e., those lying in the south-west corner of Hampshire county, lapping over into Berkshire and Hampden. June 7, 1803, Voted, "That in future this body be known by the name of the Mountain Association in the counties of Hampshire and Berkshire." This body was represented in the meeting at Northampton, July, 1802, preliminary to the formation of the General Association, and entered into the actual organization, which took place June 29, 1803; and it was regularly represented up to the time of its decease. January 10, 1837, the Association, having been gradually weakened by the loss of members who preferred to follow county organizations, Voted, "That the Mountain Association be, and hereby is, dissolved." It was represented, however, in the session of 1837. In 1838, all but one of its remaining churches were reported as in union with Hampshire Association.

The records of Mountain Association are now in the hands of Rev. J. H. Bisbee, of Worthington, to whose kindness we are indebted for the above facts.

NORFOLK was originally denominated "The Union Association in Suffolk, Middlesex, Essex, and Norfolk counties;" it took a good part of four counties to furnish Orthodox ministers enough for one Association. It was organized in Boston, May 11, 1811, and apparently grew out of the refusal of the local Associations to unite with the General Association. The first members were Jedediah Morse, of Charlestown, Edward D. Griffin, of Park Street Church, Boston, Reuben Emerson, of South Reading, Joseph Emerson, of Beverly, Samuel Walker, of Danvers, and John Codman, of Dorchester,—a remarkable body of men. Dr. Codman was the first Scribe. Avery Williams joined the

same year; Samuel Gile, of Milton, Richard S. Storrs, of Braintree, and Daniel A. Clark, of Weymouth, in 1812; Brown Emerson, of Salem, in 1813; and Jonas Perkins, of Braintree, in 1816.

October 30, 1816, the original clumsy name was shortened into "The Union Association of Boston and vicinity." In process of time even this became a misnomer. The old **SUFFOLK** was formed in Boston, not only trenching on its ground, but also taking some of its members, exciting not a little grumbling on the part of the shorn "Union." The "Union" had no resource, however, but to accommodate its name to its present circumstances, which it did July 25, 1826, when it was voted to call it the **NORFOLK**, a name it still bears, and which sufficiently describes its locality. It joined the General Association in 1811.

OLD COLONY united with the General Association in 1820. All efforts to ascertain the time of its origin, have, thus far, failed to do more than to carry it back of 1811, and to make the writer confident that it was the old Plymouth, re-organized, about the time that **PLYMOUTH AND BAY** assumed its denominational character as Unitarian. It now lies about New Bedford, on Buzzard's Bay.

PILGRIM was organized out of Old Colony, December 22, 1829, and was represented in the General Association, the succeeding year. It covered Plymouth and the lands north and west, but by its union with Bridgewater, May 18, 1858, to form **PLYMOUTH**, its name ceased to exist.

PLYMOUTH, (I.)—When an Association in Plymouth County commenced, we are unable to determine. It seems probable that it was in accordance with the movement towards County Associations, about 1690-1700. Nor could any records be discovered of an early Association, until quite recently a manuscript volume which had traveled into the Western States, came back, and fell into the hands of Rev.

Israel W. Putnam, D.D., of Middleboro', by whose kind permission, and especially by the aid of whose rich historical knowledge, partial information was gathered, of which only a few hints can be here given.

The volume contains records of two organizations. It commences thus:—

“ Upon Nov: 14, 1721, There were several of ye^e Pastrs of ye^e Chhs of Christ in the County of Plimmoth Associated att Middlebro (agreeable to their own appointment of ye^e Association of sd County convened some time before at Pembroke) in ye^e Rev. Mr. Eales [of Scituate] Thacher [of Middleboro,] Lewis [of Pembroke,] Allen [of Bridgewater,] Brown [of Abington,] Y^e sd Thacher was then desird to procur A Book for the Association & keep A Record of their Consultations from time to time as they should associate, untill ye^e Rest of our Revd Brethren of this County & Association shou'd join with us to compleat the Association if they may be prevailed with.”

The principal object of this organization seems to have been to raise the standard of piety in the churches. Little more was done than to hold Fasts with each church in succession, all of which were recorded, with names of preachers and other incidental matters. Mr. Ruggles of the 2d church in Middleboro', and Mr. Perkins, of West Bridgewater, joined May 23, 1722; and at the meeting at Pembroke, October 24, 1722, pastors of churches in South Scituate, Middleboro', Pembroke, Bridgewater, North and South Abington, and Rochester, were present; the Plymouth pastor (Nathaniel Lord, settled July 29, 1724,) appears in 1725. The records of this organization end August 31, 1736.

PLYMOUTH, (II.)—A new organization was had August 12, 1761. “ We do now,” said the members, “ solemnly form ourselves into a Religious Association (after ye^e laudable practice formerly used by ye^e Body of ye^e Ministers in this County) & severally agree & determine by ye^e will of God to associate ourselves together four

times in ye^e compass of a year.” Their constitution declared their especial object to be “ ye^e revival of Religion by ye^e outpourings & gracious Influences of ye^e S. of God.” The original members were John Porter, of the 4th church in Bridgewater, Josiah Crocker, of the church in Taunton, Solomon Reed, of the 3d church in Middleboro', Silvanus Conant, of the 1st church in Middleboro', William Patten, of the church in Halifax, Chandler Robbins, of the 1st church in Plymouth, and Caleb Turner, of the 2d church in Middleboro'. To these were added, in 1761, Ezekiel Dodge, of Abington; 1762, Jonathan Parker, of Plimpton, and John Shaw, of Bridgewater; 1763, John Wales, of Raynham; 1767, Perez Forbes, of Raynham, and Ephraim Briggs, of Halifax; 1772, Jonathan Scott; 1776, Ezra Samson, of Plimpton; 1783, John Howle, of Plimpton, Joseph Barker, of Middleboro', Noble Everett, of Wareham; 178-, Simeon Williams, of Weymouth, Samuel Niles, of Abington, Zedekiah Sanger, of Duxbury, John Reed, of Bridgewater; 1791, William Reed, of Eastown, Daniel Gurney, of Middleboro', Jonathan Strong, of Braintree; 1792, Thomas Andrews, of Berkeley; 1797, Ezra Weld, of Braintree; 1798, Edward Richmond, of Stoughton; 1800, Lemuel Le Baron, Calvin Chaddock, and Oliver Cobb, all of Rochester; 1802, Asa Mead, of Bridgewater, Abel Richmond, of Halifax; 1803, Wm. H. Howard Chealy, of New Bedford, Thomas Crafts, of Middleton; 1805, Jacob Norton, of Weymouth. The records indicate in an interesting manner the tendency of thought at the period succeeding the time of organization; the questions discussed were, in what sense Christ was divine, whether a person could *will* his own salvation, whether the sinner could *do* anything right, or anything to secure his salvation, what the province of good works was, what was the ground of justification, and the like,—such questions covering the records for years. The records of this volume suddenly cease August 3, 1808.

It appears that at the beginning of this century Plymouth County had two Associations; Plymouth Association covered the southern part of the county, and Bay Association the northern. There was also for a time a decided difference as to doctrine; the former was composed principally of men who were strict Calvinists, perhaps Hopkinsians, as they claimed to be; the latter, composed of such men as Dr. Barnes, of Scituate, Dr. Ware, of Hingham, Mr. Willis, of Kingston, Dr. Allyne, of Duxbury, and others, leaned to the milder type of doctrine. In course of time, a few, perhaps four or five, of the Plymouth members united with the **Bay**, and the body so formed took the name of **PLYMOUTH AND BAY**. Those who remained of the old Plymouth were Calvinistic, and we think began the present **OLD COLONY**. Rev. Dr. Kendall, of Plymouth 1st church, kindly communicated some of these facts.

PLYMOUTH, (III.)—Formed May 18, 1858, by the union of Bridgewater and Pilgrim. It is connected with the General Association.

PLYMOUTH AND BAY.—Formed by the union of a part of **PLYMOUTH, (II.)** and **BAY**, somewhere about 1810. It is Unitarian; Rev. M. Barrett, of North Scituate, is the present Scribe.

SALEM was organized October 15, 1840, by members from Essex South, viz.: Milton P. Braman, D.D., of Danvers, Joseph Abbot, of Beverly, Samuel M. Worcester, D.D., of Salem, Parsons Cooke, D.D., of Lynn, Wm. S. Coggins, of Boxford, Anson McLoud, of Topsfield, Geo. T. Dole, since of Lanesboro', Jonas B. Clark, of Swampscott, Jeremiah Taylor, (then) of Wenham, and Allen Gannett. It appears in the General Association the next year. This is *not* "Salem and Vicinity," and never was.

SALEM AND VICINITY was organized September 3, 1717. November 3, 1840,

it took the name of Essex South, which see. It has been represented in the General Association since 1810, having sent a deputation of enquiry the preceding year.

SUFFOLK.—June 10, 1822, Rev. Messrs. Wm. Greenough, of Newton, Wm. Jenks, of Boston, T. Noyes, of Needham, Warren Fay, of Charlestown, Ebenezer Burgess, of Dedham, Sewall Harling, of Waltham, and B. B. Wisner, of Boston, met at the house of Dr. Wisner in Boston, to form a new Association; and at the same place, July 2, Messrs. Fay, Burgess, Harding, and Wisner, with Rev. Wm. Cogswell, of South Dedham, formed the Suffolk Association. This body covered ground previously partially occupied by the "Union Association of Boston and Vicinity," (now "Norfolk") which dismissed two of its members to form the Suffolk, and which, afterwards changed its name in consequence. In 1823, Suffolk appeared in the General Association.

January 27, 1829, at the house of Dr. Beecher, the Association was divided; of the members present, Drs. Beecher, Fay, Wisner, and Rev. Messrs. Aaron Warner, Harding, and Lyman Gilbert fell to Suffolk North; Rev. Messrs. Rand, Thomas Noyes, Burgess, Cogswell, Samuel Green, Blagden, (then of Brighton,) Asahel Bigelow, and Edward Beecher fell to Suffolk South; the plan was to divide by a line crossing the city and running into the country in such a way as to leave the Old South on the North and Park Street on the South; but this line has proved rather flexible in practice. Suffolk North retained the records, Suffolk South having a copy.

SUFFOLK NORTH & SUFFOLK SOUTH, formed as above, were represented in the General Association in 1829.

TAUNTON was organized November 21, 1826, apparently under the name of "Taunton and Vicinity"; under this name it appears in the Minutes of the General Association, from 1827 to 1834-5;

in 1835, and thenceforward, it is called TAUNTON. It covers almost all of Bristol County.

TAUNTON AND VICINITY became Taunton in 1834-5.

UNION.—Organized May 11, 1811. It was Norfolk, which see.

UNITY was represented in the General Association in 1816 and 1817,—which is all we know about it. It probably originated in a quarrel (hence the name,) and died when peace returned.

VINEYARD SOUND was formed October 7, 1835, by division of BARNSTABLE, which see. It was represented in the General Association the next year.

WESTFORD had seven members in 1804. What became of it?

WESTMINSTER.—The earliest records of this body were lost prior to the year 1825; the oldest book remaining, commences in 1805. It is impossible, therefore, to tell the exact date of its formation, "but it seems most probable it was organized during the Revolutionary war, perhaps somewhere near its close"; at least, various papers carry its existence back to 1783, when the Rev. John Cushing, of Ashburnham, was Scribe. In 1801, its members were these: Asaph Rice, (H.U. 1752, installed at Westminster, Oct. 16, 1765, died in 1816;) Ebenezer Sparhawk, (born in what is now Brighton, June 15, 1738, H. U. 1756, ordained at Templeton, November 18, 1761, died Nov. 25, 1805;) John Cushing, (H. U. 1764, settled at Ashburnham, Nov. 2, 1768, died in 1823;) Joseph Lee, (H. U. 1765, ordained at Royalston, Oct. 19, 1768, died in 1819;) Seth Payson, (H. U. 1777, ordained Dec. 4, 1782, Rindge, N. H., died February 26, 1820;) Joseph Esterbrook, (H. U. 1782, ordained at Athol, November 21, 1787, died April 18, 1830;) and Jonathan Os-

good, ordained at Gardner, October 19, 1791, died in 1822.

This body was one of the eight Associations who met in 1802, and one of the five who actually formed the General Association in 1803. It was represented therein for the last time, in 1818. In process of time the views of its members became such that a majority were Unitarians; a new Association, called the Worcester North, was formed—not directly antagonistical, inasmuch as some of its members continued to retain their connection with the Westminster—but in their creed the last named became distinctively Unitarian; the pastor at Westminster (Rev. Cyrus Mann,) ceased to be a member in 1828, and August 18, 1830, the Westminster Association took the name of Worcester West, under which title it still exists.

Of its members before the separation, Rev. Cyrus Mann, of Stoughton, and Rev. Dr. Charles Wellington, of Templeton, are still living; the former joined it in 1815; the latter, still a member, August 19, 1807. Rev. Edwin G. Adams, of Templeton, is now the Scribe. To these three persons we owe thanks.

WILMINGTON, organized July 5, 1763, became ANDOVER in May, 1797, which see.

WOBURN was organized September, 1833, at South Reading. A preliminary meeting had been held at Burlington, July 30, 1833, when the outlines of a Constitution were drafted, and the name of "Middlesex East," agreed upon; but, at the Session in September, the name of WOBURN was agreed upon, which was confirmed at a subsequent meeting held at Billerica, on the first Tuesday in November. The Association was represented in the General Association in ——. It covers the eastern part of Middlesex County.

WORCESTER, (I.) probably originated in the division of MARLBORO', August 10,

1762, when the Eastern portion retained the name of Marlboro', and the Western became WORCESTER. It disbanded in 1791, in consequence of difficulties excited by its refusal to fraternize with Rev. Dr. Bancroft, of Worcester.

WORCESTER, (II.) was organized in 1796, and continued until it united with Lancaster, in 1820, when by reorganization, it formed the still newer and yet existing Worcester. It had seven members in 1804.

WORCESTER, (III.) was organized May 18, 1820, by a union of the old Worcester and the Lancaster Associations; at the time of union, the former consisted of the following members, viz.: Aaron Bancroft, D.D., of Worcester, Joseph Sumner, D.D., of Shrewsbury, Joseph Avery, of Holden, John Miles, of Grafton, Ward Cotton, of Boylston, and Wm. Nash, of West Boylston; (of these, Messrs. Avery, Miles and Nash, did not join the new Association;) the members of the latter were the ones already mentioned under "Lancaster," together with Samuel Clark, of Princeton (now of Uxbridge,) Joseph Allen, D.D., of Northboro', and Peter Osgood, of Sterling. Worcester is a Unitarian Association.

WORCESTER CENTRAL was organized Nov. 4, 1823, or was it Jan. 1824? It

was represented in the General Association for the first time in 1825.

WORCESTER NORTH was organized June 8, 1818, at Leominster. It was composed for the most part of ministers whose churches were established during the doctrinal division of the Old Congregationalists, together with a few pastors who were then, and for some time afterwards remained, members of Westminster Association (now Unitarian.) The original members were,—William Bascom, of Leominster, Cyrus Mann, of Westminster, Samuel H. Tolman, of Shirley, Warren Fay, of Harvard, and William Eaton, of Fitchburg; and it bore the name of the "Worcester North Ministerial Conference," which was changed to that of "Worcester North Association" at a meeting held at Fitchburg, June 12, 1821. The Association does not appear in the General Association until 1821, although Rev. Warren Fay was appointed a delegate in 1819.

WORCESTER SOUTH joined the General Association in 1807, or thereabouts, and vanishes after 1816. When, where and how formed we cannot ascertain, nor what became of it; but locality indicates that Harmony now covers the same ground.

Any additions or corrections of the preceding memoranda will be gladly received.

A FRATERNAL ADDRESS,

FROM A MEETING OF MEMBERS OF THE CONGREGATIONAL UNION OF SCOTLAND, HELD AT DUNDEE, APRIL 30, 1863.*

To the Members of the American Congregational Union:

DEAR BRETHREN.—In past years we have repeatedly availed ourselves of the opportunity of our Annual Meeting to send you an expression of our brotherly sympathy. It is a matter of unfeigned

joy to us to mark every indication of the continuance of mutual interest in all that concerns the welfare of the two nations, so closely united by the ties of a common parentage, language and religion. Thus, along with all in this country who love our Lord Jesus Christ in sincerity, we rejoiced with you in the vast remarkable revival of religion with which you were

* This "Address" is an expression of sentiment tendered officially by the Committee of the Scottish Congregational Union, and has been received under date of Leith, Aug. 26, 1863.

visited: and more lately even in the midst of your own troubles your people have given a munificent expression of *their* sympathy with our starving fellow countrymen in Lancashire.

Once more we desire to greet you affectionately in this, the hour of your sore distress. It is not for us, here, to advert to topics of a purely political character; but as on former occasions in the spirit of brotherly love we raised our solemn protest against the sin of slavery (as it existed) in your States, and earnestly remonstrated with you against Christians and Christian Churches having any fellowship with such an unfruitful work of darkness; so now we would renew that protest, remonstrance, more strongly than ever. Your circumstances are greatly altered since we last addressed you. Unexampled calamities have overtaken your country. In them we humbly think we can see the hand of God. We cannot doubt that they are His judgments against national sins; and especially the sin of debasing to the level of the brutes that perish, *man*, whom He made in His own image, and for whose salvation He spared not His own Son. It would seem to us that the cup of this iniquity was filled, when slavery, formerly tolerated, or at worst, palliated, was for the first time in the history of our race made the corner-stone on which it is proposed that Government itself should be founded!

Were it not for the apparent leanings of some of the organs of public opinion here, we should scarcely have deemed it necessary to disclaim with all our heart any sympathy with the men who have been guilty of this unheard of wickedness. When it is thus sought to "establish the throne of iniquity," we marvel not that the Governor among the nations should display His righteous indignation in His strange act, even judgment.

Met as we are on the day on which you as a nation are humbling yourselves under the mighty hand of God, we deeply sympathize with you in your participation

of these afflictive dispensations. Our hearts are grieved as we think of the thousands of desolate homes, and hear the cry of anguish which ascends from them this morning. Remembering our own national sins, and how justly God might visit us in judgment, we humble ourselves along with you. We pray you may be enabled to look away from man, and say, "This evil is from the Lord." We pray your fast may have been that which God "hath chosen." Your people have already "dealt their bread to the hungry," and have "not hid themselves from their own flesh." Our hope is that soon they may take away from the midst of them the yoke; the putting forth of the finger and the speaking vanity. "Then shall your light rise in obscurity, and your darkness be as the noonday!"

There are not wanting tokens that this will be the happy issue. Most heartily do we congratulate you on those recent measures of your government which have tended so much in this direction. In the treaties spontaneously entered into for the effectual suppression of the African slave trade; in the abolition of slavery in the District of Columbia; in its prohibition in the Territories of the States; the facilities which other enactments give to the ultimate extinction of slavery in your States; and in the recognition of the free governments of Liberia and Hayti, we see evident indications of a just perception of the great cause of your present troubles, and are led to hope that, ere long, it will be entirely taken out of the way.

We know not what may be the political results of the unhappy conflict now raging. That in both sections into which your States are at present divided, the ultimate issue will be the extinction of slavery, we entertain not a doubt. That it may please "Him, who maketh the wrath of man to praise Him, and the remainder thereof to restrain," who "maketh wars to cease to the ends of the earth," "who breaketh the bow, and cutteth the spear in sunder," to hasten the day, when the sword now

dripping, alas! with the blood of brothers, "shall be beaten into the plowshare, and the spear into the pruning-hook," the day when your present grievous affliction shall yield the peaceable fruits of righteousness, when you shall find the work of righteousness peace, and the effect of righteousness quietness and assurance forever—is

the earnest and constant prayer of your Brethren in Christ.

Signed in name, and by appointment of the meeting—and by authority.

ROBERT SPENCE, *Chairman.*

Proposed by DAVID MCLAREN, *Edinburg.*
Seconded " JOHN LAING, *Dundee.*

WILLIAM I. COX, *Convenor of Committee for Public Affairs.*

CHRISTIAN ELDERSHIP.

WHAT IS A CHURCH?

BY REV. J. BLANCHARD, D.D., WHEATON COLLEGE, ILL.

A CHRISTIAN is one in whom Jesus Christ dwells. This distinguishes him from other men. 2 Cor. xiii: 15. An assembly of such persons, meeting for his worship, celebrating his death, and keeping his words, is a Christian Church. Jesus Christ organized no churches, but his disciples did, by his authority and spirit. And when disciples became too numerous, or dwelt too remote, to meet in one place, they formed "churches," as "of Galatia," and "Asia Minor," &c. So Paul says: "The *Churches* of Christ salute you," Rom. xvi: 16, *not* "The Church."

CHURCH JOINING AND EXCOMMUNICATING.

When the Holy Spirit entered and renewed an impenitent person (Gal. iv: 4) he became united in spirit with one of these churches where he happened to be. And giving, by his words and actions, proof to the rest that he was so, they opened their hearts, and took him into their confidence and affection as a disciple of Christ, and, with them, a member of his body, "which was the church." And the only way, conceivable or possible, to put that person out of that church, viz.: out of their confidence and affections, is, was, and must be, to convince them that he is a sinner, vile, and unworthy to be there. Then the members will turn him out of their own hearts. But it cannot be done by an act of authority, or by authorized persons. Every member received him when he came in, and every one must

turn him out. When this is done by a majority-vote, as in 2 Cor. ii: 6, it is incomplete and broken till the minority acquiesce.

Hence, for an Episcopalian Bishop or Rector to cut off, or a Presbyterian Session to *expel* a member of a church of Christ by mere authority, is simply a spiritual impossibility, and absurd. No power can put a man whom I love as a Christian out of my heart but by showing me that he is unworthy to be there. Hence Christ's simple, beautiful and perfect discipline, (Matt. xviii: 15-18.) The offended must convince and reclaim the offending one, or, failing, take one or two more, "that every word may be established"; and in that shape, "tell it to the church," whose hearing is final. If still obstinate, "Let him be as a heathen man."

Mr. Dexter (*Quarterly*, for April,) asks with force and clearness,—"How can this direction be complied with, if a session of Elders steps in between the church and the offender, and rules him out (or in) with no direct action—perhaps even no knowledge of the church itself, in the premises?"

The answer is: Christ's direction is not and cannot be complied with, where discipline is by a Presbyterian Session. Both Barnes and Bloomfield say that the Saviour meant, "Tell it to the local church" to which the offender belongs, but if the Elders expel him, his fault is not told "to the church," but to them. Presbyterian

discipline is, therefore, not that appointed by Christ, but is extra-scriptural and without divine warrant.

WHAT NEED OF ELDERS?

Thus far, all is plain to all who receive the Scriptures as the rule of their religious *practice* as well as *faith*. And if the Spirit, that "other comforter," whom Christ sent to abide with his disciples "for ever," had simple and perfect control of Christians, a church would be like a healthy body controlled by a sound mind. Officers for oversight, either of finances or of conduct, would scarcely be needed. But as Christians are but "children" in knowledge and grace, there must be trustees to look after the funds, and *officers* of some name and kind to *see* that Christ's directions in cases of offence are complied with:—Who and what shall those officers be? Their functions, and their name? If one asks, Were there "Lay" Elders? I answer, no: neither "lay" nor "clerical." Those terms and the distinction which produced them, were not known in the church, till about two hundred years after Christ. See Coleman, *Prim. Ch.*, p. 258. And the early Congregationalists in this country endeavored to obliterate the idea of different "orders" in the churches of Christ. *Cam. Platform*, Art. *Ordination*.

Suppose these difficulties arise, and brother fails to "tell" brother "his fault," who shall officially act upon that case? That is, who shall see to discipline in the churches?

The whole church cannot do it. To bring a case of slander, or accusation of adultery, or fornication, at once before a promiscuous church-meeting of men, women and children, and move a committee of investigation, would itself be in the nature of slander; and damage, perhaps, an innocent man or woman, by countenancing an infamous and wicked scandal. Again, I ask, who shall see to such things, as "overseers" of the church?

If one answers, "The Pastor," he answers right. The Pastor is an Elder who

"labors in word and doctrine." He *rules* the church, in a spiritual, as Lincoln does the country in a literal sense; viz.: not by enforcing the laws of Christ, but seeing that they are obeyed. Not, indeed, by human *power*, for he has none, but by persuasion and the power of the Holy Ghost.

But one pastor cannot do all this work in a large church. Besides, he needs advice; for more churches are ruined by bad discipline or no discipline, than by bad or no preaching.

Mr. Dexter, in the April *Quarterly*, meets this case out of the Scriptures, with his strong sense, as follows:—

"In a large church, so situated as to make this double work of ruling and teaching onerous for one pastor, two or more pastors may be needful, and of their number, one or more peculiarly fitted by divine grace for that department of the work, may become "elders that rule well" and so be counted "worthy of double honor," while if they can both "rule well" and "labor in word and doctrine" they will be "especially" worthy of this augmented regard."

The above contains, in my judgment, a clear and correct statement of the government of his churches as given by Jesus Christ: and the officers who do this are *Elders*; some of whom preach, and some of whom do not. I need not go beyond the words of Mr. Dexter above cited, to state my whole conception of the teaching of Christ on that subject. In churches of from one to three or five hundred members, where oversight has become both delicate and difficult, the *Pastor*, or preaching elder, is to have associated with him some prudent, holy, strong-minded men; "Elders who rule well" but who do not preach; not indeed to receive, try, or expel members, but to visit and pray with, and advise the weak and warn the disorderly, and, in short, see that Christ's discipline, laid down in Mat. xviii. is obeyed.

THE CASE IN FACT.

I wish now to show that such in fact is the provision which Christ has made for "ruling" his churches.

The first New Testament churches were made up of Jews converted to Christ. Acts ii:5. Hence; "The officers of the Church were originally organized according to the order of the Jewish synagogue. The name and office of the rulers of the synagogue were transferred to the Church." See *Coleman*, p. 258.

What that synagogue-government was is also plain and well known.

"The Ruler of the synagogue was the moderator of the College of elders, but only 'primus inter pares,' holding no official rank above them. The people, as Vitringa has shown, appointed their own officers to rule over them. They exercised the natural right of freemen to enact and execute their own laws, to admit proselytes, and to exclude, at pleasure, unworthy members from their communion. Theirs was "a democratical form of government," and is so described by the most able expounders of the Constitution of the Primitive Churches." *Coleman, Primitive Church*, p. 46. In short, the Synagogues were Congregational in government.

Now all who know the Scripture, know that from Moses down, all who had oversight in religious matters were called "elders." There is no need to quote particular texts where all are one way. But see Num. xi: 24, 25, for the Institution of Eldership.

"And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people and got them round about the Tabernacle. And the Lord came down in a cloud and took of the spirit that was upon him, and gave it to the Seventy Elders." The Spirit which was upon Moses was the Spirit of oversight. Such was God's institution, and if we believe Coleman, published at and endorsed by Andover, that eldership was transferred from the Synagogues to the Churches of

Christ. We know it from the Acts without going to Coleman. Nay, we know it from the whole New Testament. Take a few verses at random.

Mark vii: Holding the tradition of the elders.

Acts xx:17: Paul sent out from Mile-tus to Ephesus and "called for the elders of the Church," and said to them "Take heed to yourselves and to all the flock over which the The Holy Ghost hath made you *overseers*." v. 28. Titus i:5: Paul left Titus that he should "ordain elders in every city."

Acts xiv: 23: Paul and Barnabas "ordained them elders in every church."

1 Tim. v: 17: "Let the elders that rule well be counted worthy of double honor, especially they that labor in word and doctrine"; and so through the whole book, Gospels, Acts, Epistles, Apocalypse and all.

Now, if as Mr. Dexter forcibly suggests, "There is a good deal in a name," *Quarterly*, Apr. p. 187, is it not melancholy that our children may attend all our church-meetings, witness all our elections and ordinations, and read all our church records, and never once meet that name of office which they meet every where in the word of God!

THE FATHERS.

But if the case of the eldership be so plain, why did the "New England Fathers drop it? I answer they dropped it because, and when, they receded from the word of God, and, by their connection with the state, the Church became confounded with the "town-meeting" in which there grew to be a multitude of non-professors. The name "elder" was then dropped and the town-meeting term "committee" was put in its place.

Moreover, as Mr. Dexter's article shows, the minds of those fathers were not freed from the incrustations of Prelacy, and their conceptions of both "minister" and "elder" were imperfect, and tinged with the spirit of hierarchy and aristocracy. So the term "Elder" fell before the pro-

gress of the Democratic spirit in the colonies.

CUI BONO?

It would seem superfluous to urge upon Christians the benefits of a return in matters of Church-discipline to the simple word of God. But many say, 'Suppose the New Testament Churches *had* elders, why should we disturb our present arrangements?' 'Let well enough alone.'

My reply is, Things are not "well enough" now. For lack of clear definite instruction on the subject, thousands of Congregational Christians have joined other denominations. The rule has been, ever since the country west of Albany was a forest, that New England men and means have started churches, and they have become incrusted with the frigid and unscriptural forms of Presbyterianism: while the Episcopal ministry has been largely supplied by the sons of Congregational families. While I was at Andover, under Dr. Woods, it was said, I know not with how much truth, that he had himself favored the idea of infusing piety and zeal into the Episcopal ministry by encouraging devoted young men who were Congregationalists to "take orders," in that institution: not only ignoring the question whether God had any choice between modes of church polity, thus putting Episcopacy and Congregationalism upon a Scriptural level; but assuming that the young men who entered its ministry would not be perverted by the haughty and exclusive spirit of a worldly and unscriptural hierarchy!

To the question, then, what are we to gain by adopting the New Testament Eldership? I answer:—1. First and above all, we should gain for our churches conformity to the word of God, in our names of office: and names are things. 2. It would change the whole issue between those who adopt the Church-polity of God, and those who embrace those invented by men, from a vague discussion of the relative merits of *isms* to the simple question, What saith the Lord? 3. It would set

before our people, practically and in the concrete, what New-Testament Eldership was and is; and show also that the Presbyterian scheme of church-polity is simply an unscriptural human invention, and that the *name* of Eldership, which they have improperly applied to their Elders, is all that there is which is Scriptural in their "Form of Government." 4. It would save Congregational churches from the reproach of being a "one man power," or of leaving the fearfully momentous matter of discipline to the oversight of women and children, or, worse still, of ministers' favorites instead of appointees of the Church. 5. In short, it would enable us to restore to our churches a conscious reliance upon the Divine word, which is in itself of more value than all offices, and names of offices, put together. And if we believe that God puts a difference between things which He has appointed, and things which men have invented, for the government of his Church, we have a right to expect, in a reverent return to his appointments, increased manifestations of his favor.

In closing these statements, purposely made brief, I beg to say that in my judgment, vastly important as the subject is to the churches of Christ, there is no need or danger of parties being organized upon it, and so disturbing the peace and labors of Christians in Christ.

There is not a church of any considerable size on earth, in which godly discipline exists, where the oversight is not really and practically in the hands of a few men; if a small church, it may be in the Pastor or preaching Elder alone. Nature, reason, and the word and providence of God conspire to this result. And so that the power of receiving and excluding members is kept where Christ put it, in the hands of the members, and salvation by faith in Christ is clearly taught, ignorance or indifference as to church officers may be tolerated. But the fact that a ruling Eldership was adopted by the Congregationalists who first came out from the prelati-

cal establishments of the dark ages, and when they boldly steered their course by the word of God alone, shows that they, at least, thought the word of God required it. And the fact that the New England churches retained this Eldership for the first fifty years of their existence, while yet they were striving to construct society by the word of God: and before their town-meeting complications had led them to adopt the name and practice of "Committees" upon which unregenerate men might serve, ought to lead us seriously to consider, whether, in dropping the eldership, they did not depart from the word of God.

There are several churches in Illinois, strictly Congregational, whose members are received and expelled, if at all, by vote of the membership, where Elders are chosen to look after discipline, as the trustees have oversight of the funds, and we pray God that the number of such churches may increase. The security of

our rights and liberties as God's children lies in conformity to the word of God, and only there.

This was seen by the Rev. John Wise, who, as Mr. Dexter says, "was the first of the New England theologians who was not afraid to state and demonstrate the proposition that "*Democracy is Christ's government in Church and State!*" This same bold and able divine fervently entreats the churches, in the same book, to re-establish the eldership which they had suffered to decline, and extensively go into disuse. And I cannot but think that if our people shall carefully and prayerfully consider it, the naked proposition to govern Christ's church by methods of mere human invention, must appear abhorrent! The Church is the "Bride, the Lamb's wife:" and for *men* to govern that Church by systems and methods and ideas of their own, will yet, I trust, appear to savor strongly both of presumption and sacrilege.

THE RADICAL FALLACY OF CURRENT CONGREGATIONALISM.*

BY REV. LEONARD WOOLSEY BACON, STAMFORD, CT.

[WE were instructed in the Theological Seminary that "the exordium should be neither too long nor too short." In compliance with this maxim, we had fitted out our article in review of a tract by Dr. Emmons, published by the Congregational Board of Publication, with a neat but modest forepiece on the peculiar advantages of Publishing "Boards" and "Societies" over booksellers in general, and especially for the circulation of the works of the Rev. Dr. Emmons; from which general reflections we worked gradually and gracefully into the subject in hand. Just here, however, the taste and judgment of the Editors came into disagreement with those of the Contributor, insomuch that the well-proportioned exordium was very near being the death of the entire article. This misfortune, occurring too near the day of publication to be rhetorically rectified, must be the author's apology for seeming, for once, to disregard the revered maxim of pulpit-rhetoric, and plunging, without any exordium at all, in *medias res*.—L. W. B.]

"DOCTRINAL TRACT, NO. 46. SCRIPTURAL PLATFORM OF CHURCH GOVERNMENT. By N'thaniel Emmons, D.D. Boston: Congregational Board of Publication."

THIS Tract is a Sermon on Matthew xviii: 15-17. It is written in a style rude without being simple, and slovenly without being easy. Coming from the pen of a practised writer for the press, it is disgraced from page to page with grammatical blunders that would be shameful in a

school-boy, and are honorable to the "Board of Publication," only as evidence

* The Editors desire the readers of the *Quarterly* particularly to recall, in this connection, the fact—often before stated—that they do not endorse all the opinions of their contributors. They have inserted this article not because they agree with all and sundry of its positions, but because they are anxious to favor and promote amicable discussion upon all points of interest to Congregationalists, and in doing this, it is needful that utterances from all sides of the subject be permitted.—Eds.

of their scrupulousness against tampering with the author's text. It is careless in statement, almost to the point of self-contradiction. It assumes, as axioms, points chiefly contested by the opposing theories of church-order, and propositions abandoned by all parties as fictitious. But it shows this evidence of a logical mind, that having started from false premises, it comes out at last, after whatever flying leaps of inconsequent argument, with a good degree of uniformity, upon false conclusions. The whole document, with all its assumptions and assertions, is pitched in that key of oracular infallibility which is apt to characterize the undisputed great man of a small country town.

We might justify these strictures by two or three pages of citations; but it is sufficient to cite the whole tract "by its title only." In its twenty duodecimo pages, the critic can hardly go amiss of blunders logical, rhetorical or grammatical.¹

¹ We beg room for a few specimen sentences, in justification of what we have said of the literary style of the tract before us. Its logical delinquencies cannot be fairly displayed without too large encroachments on the space allotted for this article.

"A church has a right to watch over and reprove one another in private. This right they have voluntarily given to each other, by their mutual covenant," p. 7.

"No modern minister is a bishop, (JUAN DIVINO,) but a mere creature of the State, and destitute of all divine authority to exercise dominion over any regular Gospel minister," p. 10.

"The elders of Ephesus, whom the Apostle calls bishops, were mere ministers of churches, who had no right to watch over one another, but only over the particular church and congregation over which God had made each of them a distinct pastor," p. 10.

Does this last sentence mean anything? If so, it probably means that the church in Ephesus whose elders,—the flock whose bishops—Paul called to him at Miletus, was not one church, but several churches, each with its "distinct pastor," and so remarkably independent that one minister had no right to watch over another! A convenient interpretation to support the lawfulness of schism and the favorite notion that a church never means a larger number than can get into one meeting-house; but an interpretation which, at the same time, with delightfully unconscious simplicity, upsets that most sound and truly important maxim of Congregationalism, that the word church, never means a collection of churches. Thus may such exegesis ever come to grief!

"If every church be formed by confederation, and has an independent right to exercise all ecclesiastical power, then they have a right to dismiss their own minister. . . . The church either puts their ministers into offices, or delegates power to neighboring ministers to do it for them." . . . "Therefore as neighbor-

Nevertheless, with all its faults, the little pamphlet has the great merit of bringing a common fallacy in church-polity out into the plainest view, and setting it up before the public, at the most convenient striking distance. By assuming this fallacy as his logical base, and pushing ahead from it, without looking either to the right hand or to the left, and with utter disregard of the cutting of his line of communications, the writer comes out at results, which, in themselves, go far to disprove his premises. To many minds the tract is its own *reductio ad absurdum*, and to such minds it can safely be recommended.

The radical fallacy to which we allude may be summarily stated thus:—

THAT A CHURCH IS A CLUB.

More at length, it is unfolded in the following passage from the tract, p. 4.

"What is it that constitutes a number of visible saints a proper church? I answer, A MUTUAL COVENANT. It is by confederation, that a number of individual Christians become a visible church of Christ. A number of professing Christians cannot be formed into a church without their freely and mutually covenanting to walk together in all the duties and ordinances of the Gospel. They may be real and visible saints while they remain unconnected and separate; but they cannot be a proper church, without entering into covenant, and laying themselves under certain obligations to each other, to live and act like Christians." p. 4.

This view of the origin of the church is not peculiar to the tract before us; on the contrary, it is clearly expressed in the most authoritative standards of Congregational church order, (Cambridge Platform, iv. 3.)² and in other writings, it is con-

ing ministers could not place a pastor over them without their consent; so they cannot put away or dismiss their pastor without their consent." p. 11, 12.

"An Episcopalian church has no independence; the government of it is in the hands of archbishops, bishops, and other inferior clergy. [Severe on the bishops!] You know that all the Protestant world have loudly complained of the ecclesiastical tyranny of the Church of Rome; and justly, which has destroyed the independence of all the churches of the Popish religion." [Sad consequence of a complaining disposition.] p. 18.

² It is suggested to me by very high authority, that the framers of the Cambridge and Saybrook Platforms never intended the construction which has been put upon their words by nearly all their modern expon-

tained by implication. But in the case before us it is stated with the least possible qualification, and its evil consequences accepted with the most unhesitating simplicity.

We have three things to allege against the proposition:—

I. IT RESTS ON FALSE AND INADEQUATE ARGUMENTS.

II. IT LEADS TO ABSURD CONCLUSIONS.

III. IT RESULTS IN VICIOUS PRACTICES.

I. The first argument¹ brought to the support of this proposition is stated in the tract, as follows:—

"1. Confederation is the band of union among civil societies; [sic] and analogy requires the same band of union in a religious society. Civil government is founded in compact. Individuals are not a civil society, until they have formed themselves into one, by an explicit or implicit compact, agreement, or covenant. Before they have laid themselves under; but that they rather intended to guard against it, by the words of qualification with which they surround their statements concerning the origin of the church. It is an interesting historical question, and the view thus suggested certainly has much to confirm it, both in the internal evidence of the documents, and in the history of the times. If it could be made to appear that Ecclesiastical Jacobinism was contemporaneous in its origin with political Jacobinism, the result would be honorable to the Forefathers whom we delight to honor. But the meaning of the language of Dr. Emmons, and of other mod-*rn* writers, in their treatment of the theory of the church, does not admit even of a charitable doubt.

1 Another argument is hinted at *in limine*, but a little shyly, as if it were not of a nature to bear close inspection—I mean the historical and Scriptural argument. See p. 4.

"It was certainly so in the days of the apostles. They prepared materials before they erected churches. They went from place to place and preached the Gospel; and as many as professed to believe the Gospel and were baptized, and *being* of a competent number, [sic] they formed into a distinct church. But now did *they* form churches?....I answer, A MUTUAL COVENANT."

It would hardly be suspected, from the neat way in which these matter-of-course remarks are slipped in at the outset of the discussion, that they can stand only as an inference, and a very difficult and doubtful inference at that, from the very theory which the writer is going about to prove;—that this is a point at which that theory labors fearfully,—the total absence of any vestige of historical testimony that the apostles, or their converts, ever did any such thing as is here imputed to them.

der a mutual engagement, they are unconnected individuals, and have no power or authority over one another. But after they have freely and voluntarily entered into a compact, or covenant, to live and conduct towards one another, according to certain laws, rules, and regulations, they become a civil society, vested with civil power and authority. And [*therefore*]² it is only by confederation that individual Christians can form themselves into a church, and bind themselves to walk together according to the rules of the Gospel." p. 4.

A beautiful bit of reasoning to set before the public, in the middle of the nineteenth century! Surely it ought to need no refutation—this attempt to found an explosive theory of the church on an exploded theory of the State. But how then shall we deal with it, coming from such an author, and indorsed with such an imprimatur? If we had found it in Jefferson, we should know what to think of it. But was not Emmons that heroic conservative who preached the famous philippic on "Jeroboam, the son of Nebat, which made Israel to sin," wherein he renounced Tom Jefferson, and all his works? And how comes he to be flourishing this shabby scrap of cheap second-hand Jacobinism? We are curious to know the date at which this precious argument was drawn up. If it was written in the author's younger days, before the French Revolution had reduced its premiss to a tragical absurdity, he might plead the fact in mitigation. But what shall we say for the Board of Publication?

2. The second argument in favor of this theory that the church is formed by a "social compact," is the identical argument which is used to establish the origin of the *State* in a "social compact," the names only being changed. It is briefly this: the church has certain powers over its members. It could not have acquired those powers except by a mutual agreement among the members, ceding some of their individual rights to the body ecclesiastic. Therefore the church is formed by a compact; is a "voluntary association." p. 5.

This also needs no refutation, its exact parallel in civil polity being universally renounced as a fallacy.

3. The final proof that a church is a "voluntary association" is little more than a reiteration of the last mentioned argument, with particulars. "Nothing besides a covenant can give form to a church, or be a sufficient bond of union." (Scr. Platform, p. 5.) Mere Christian affection cannot; nor "cohabitation," even when the cohabitants habitually meet for worship,—nor baptism.

This enumeration (borrowed from the Cambridge Platform, chap. iv. §5.) even if we admit the particulars, scarcely exhausts all possible theories of the church. It makes no mention of the organizing power of Christian duty and an imperative law of Christ, or of the force of traditional Christian usage originating in apostolic example and authority, and gaining gradually by antiquity of prescription all the force which it loses by remoteness from the source of authority. Especially, it takes no account of this, that two or three of the conditions named might together constitute a church, when each of them separately would fail to do so. Long before the "Scriptural Platform" was written, a body of men who were not fools, named as the essentials of church-life just those conditions, jointly, which Dr. Emmons rejects, *seriatim*: (1) "a congregation, (2) of faithful men, (3) in which the pure word of God is preached and the sacraments be duly administered." Their definition of a church may or may not have been complete. But it is not necessarily an absurdity because Dr. Emmons says so.

II. THE THEORY OF THE ORIGIN OF THE CHURCH IN A SOCIAL COMPACT LEADS TO ABSURD CONCLUSIONS.

Here again we are relieved of the necessity of extended argument, by the analogy already claimed in defense of this theory, between the church and the civil state. The notion long abandoned by wise men, but prevailing still among shallow

demagogues—that it is the constitution that creates the nation, and not the nation that makes the constitution, runs parallel, in its whole length, with the notion that it is the covenant which makes the church, and not the church that makes the covenant. But not to pass this point by without the compliment of an argument, we venture briefly to trace a line of reasoning which is familiar already to all who have studied the elements of political philosophy.

1. If the church is simply a voluntary association, subsisting by virtue of compact between its members, then the church is *ipso facto* dissolved, whenever the mutual compact is violated.

2. If the church has no other power than what is derived from the covenant of its members, then it has no further sanction for its authority than the ordinary obligation of its members to veracity and fidelity.

3. The terms of the social compact can bind none but the original confederators. The theory might serve in some measure for a Baptist church; but it is incompatible with any view of infant church-membership.

4. Neither is the theory compatible with the duty (which is nevertheless universally insisted on by the advocates of this theory) of individual Christians to join the church. For it is essential to the nature of such "voluntary associations" and this is much vaunted in vindication of this polity—that members of the society are, so far as the society is concerned, all equals or fellows. (See Wayland's *Moral Philosophy*, p. 335.) Now if the church, or club, one year after its formation, shall approach an individual Christian in its neighborhood with a claim of moral obligation that he shall join, he is certainly entitled to claim, on his part, to be placed on terms of perfect equality with the original corporators. If he is to enter freely and equitably into covenant, he has a right to demand that the dictation of the terms of the covenant shall not be wholly

on one side. But it will be impossible to modify the covenant for his case only; for then there will be a different set of reciprocal rights and duties with respect to him, from those which subsist with respect to the other members. The only course possible to be pursued in such a case is to dissolve the church and take a new start. If he is bound to join the church, the church is bound to join him.

5. But to relieve this difficulty, it is now claimed that the terms of the mutual obligation, like the duty of mutually entering into obligation at all, are not subject to be determined by the will of the corporators, but are imposed in advance by a superior authority. In this case, what becomes of the voluntary convention as the source of ecclesiastical rights and duties? A covenant which is only the expression of duties previously binding, in a community in which membership is a duty of itself, anterior to the act of initiation, is certainly not the source of a great deal of authority. The "voluntary association" is one of that peculiar sort into which the members are "compelled to volunteer." Such a "social compact" is not very useful, even to stop a gap in an ecclesiastical theory. And as this is the only service it was ever supposed to be good for, let us hope that the preposterous and antiquated fiction will quit the stage. Strange, that having so long been scouted from civil polity, it should have lingered to this day in things ecclesiastical!

6. Finally, in the attempt to escape this reticulation of absurdities, the theory of the social-compact church takes to itself one absurdity more. The individual believer, in any community, is bound to join the church (Cambridge Platform, ch. iv. §6. Saybrook Platform, ch. i. §§8,) but the church is not bound to receive him. "It is essential to every voluntary society to admit *whom they please* into their number." So declare Dr. Emmons and the Congregational Board of Publication (Scriptural Platform, p. 6;) and although it immediately appears that this liberty of

the church, essential to its very nature as a voluntary society, is restricted to admissions *in conformity with the rules of the Gospel*, it does not distinctly appear in the writings, still less in the practice, of these theorizers, that the inalienable rights of a voluntary society are thus restricted with regard to the *exclusion* of persons from their communion. One work of acknowledged authority, indeed, leans to the open communion view, as we judge from such expressions as these: "Him that is weak in the faith receive ye, but not to doubtful disputations;" "whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." But the recent works generally, and the recent usage almost universally, carry the "social compact" theory to practical conclusions as consistent as may be. If the only conditions of the existence of a church are that certain Christians ("being of a competent number," which number nobody undertakes to define) should "covenant to walk together according to the gospel," it is obviously to be inferred that certain of their Christian neighbors (being of a number more or less competent) may be left (to use a phrase not classical but expressive) "out in the cold." These residuary Christians, being severally under obligation to "join themselves to some particular church," are constrained therefore to set up an opposition church in the same village! This, forsooth, is the church polity of the apostles! A theory of the church, indeed; say rather a theory of infinitesimal and endless schism—a theory which, disseminated through Christian communities of many different ways of thinking and modes of administration, has already borne fruit after its kind throughout the one Church of Christ which is in all the world.

III. THE CLUB THEORY OF THE CHURCH RESULTS IN VICIOUS PRACTICES.

If any are content with the present as-

pect of the churches, even of the Congregational churches, as entirely normal and right, we have little to say to them on this head. But to those otherwise-minded we would briefly indicate some of the existing abuses and abnormities which are directly traceable to this *fundamental fallacy* of current Congregationalism.

1. *The indignities practised and tolerated against the authority of the church.*—When the church itself declares that it receives its "powers from the consent of the governed," is it strange that whenever these powers begin to press hardly on any one, he should forthwith "better the instruction," and claim the right to retract a promise given without consideration, and without a distinct appreciation of its bearings? Will it be denied that this "right of secession" is both claimed and freely exercised by members of our churches, and that too, sometimes, with open insult to the church, and ostentatious scorn put upon their own plighted word? Nay, is it doubted that this right is substantially conceded in the administration of the churches? A deliberate violation of a secular contract, a flagrant perfidy to the terms of a business copartnership, would be commonly deemed matters justifying the extreme discipline of Christ's house. But the case of one who in some freak of admiration for a surplice, or under some burden of scrupulosity concerning baptism, openly renounces and breaks the solemn compact to which he has freely made himself a party, and which he has confirmed with the public oath which our churches are accustomed to administer at the initiation of their members—is such a case as this commonly held to contain any moral elements, or to be worthy of discipline as perjury?

In fact this covenant is commonly assumed, both by churches and by candidates for membership, with the slightest and vaguest possible expectation that it will be kept. In a country church of three hundred members, not only the church as a body by votes, but each individual mem-

ber rising for himself, promises to watch over and care for the young candidate; and the candidate in turn promises the like to the members. Does he know who they are with whom he has exchanged these vows? He knows the minister and deacons, but the names of the rest of the three hundred are scattered over a confused chronicle reaching back through generations of church clerks, more or less accomplished and accurate. Do the other parties to the contract know him? If he is diffident and retiring, their knowledge of him extends to this, that he has lately come to town, and perhaps "works in the factory." In the course of time he moves to the West, and is lost sight of, until at the accession of a new pastor the records of the church are overhauled, and his name being discovered, and nothing being known of his whereabouts, it is moved, seconded, and unanimously voted, that his name be dropped from the catalogue.

Is this an exaggeration, or is it a fair specimen of the procedure of an average New England church? Unless our personal experience has been a very peculiar one, it is the ordinary usage of these churches to have from time to time a "dropping season," at which coolly, deliberately, and without a thought of perfidy or vow-breach, they renounce their solemn promises of watch and care towards the very persons who, as wanderers, most need their churchly faithfulness; and the "compact" is held to be dissolved by mutual consent. And, further, this "purgating of the catalogue" is commended and approved on all hands as a token of activity and fidelity.

2. We name, as the second class of abuses arising from the *radical fallacy*, the *usurpation of undue ecclesiastical authority* over the individual conscience.

It has come to be deemed a fine expedient, for carrying certain points of conduct or of doctrine with young disciples, to incorporate in the ceremonies of initiation into church fellowship, professions and promises which at the time they will

not be able to refuse without extreme embarrassment, perhaps not without the forfeiture of church communion, but which once assented to will hold them thenceforward. Thus it comes to pass that we may not unfrequently find a church-covenant with a total-abstinence pledge, or an anti-slavery resolution, or a tract against dancing, or a gloss-upon the fourth commandment, in its belly. The design of such specifications is to re-enforce doubtful points of discipline; so that in cases where the majority of the church are not quite assured of the decisiveness of scriptural authority on their side, they may have the matter "nominated in the bond" of mutual compact. If the Bible does not cover the case, the covenant must. Partly in this category, also, and partly in the next, are to be reckoned the codes of dogmatic theology imposed by churches upon the conscience of the novice, under the misnomer of Confessions of Faith. They are *not* confessions of faith, but professions of opinion. They do not say "I believe *on*," but "You believe *that*." They are universally understood to be, not the spontaneous expression of the candidate's opinions, but the church's view of what ought to be his opinions, to which he is compelled to assent. It grows doubtless out of a just sense of the importance of scriptural views, that these, according to the "social compact" theory of the church, are made a matter of contract between the church and its catechumen, and attached to its covenant of initiation. Somehow, nevertheless, the contract for opinions is apt to fail of a due observance.

3. The final and most fatal charge against the club theory of the church is this: that *it results in the rending of the body of Christ*. It deliberately accepts the separation of the people of God into sects and schisms, as the normal and permanent order of the church. Any voluntary association of "visible saints," under a compact of mutual fidelity in the Gospel, is a church, no matter what principles of exclusion they may adopt toward other

visible saints about them. The "platform" of their mutual compact may prescribe whatever arbitrary conditions of admission, in addition to "visible sanctity," the convenience or the caprice of the first squatter sovereigns of the congregation may suggest.

A great many pleasing sentiments of Christian love, and of the proper oneness of Christ's church must be sacrificed to the advantage of having a snug, homogeneous, peaceable little Zion of our own. It shall be held that the stumbling of one weak in faith upon doubtful disputation—that the offending of a few of the little ones, ignorant or ill-indoctrinated, and their falling for lack of recognition and brotherly care,—are minor evils compared with that of tolerating men of "dangerous tendencies." So, instead of a church of Christ in any community, you shall have a Calvinistic church, a Total Abstinence church, an Anti-Slavery church, a Congregational church. All this is designed for the discouragement of error, in forgetfulness that the very organization of the exclusive and immaculate church necessitates the organization of errorist churches whenever and wherever there are Christian errorists. A grand system for the discouragement of error, this, which compels error to organize and perpetuate itself in a corporation! A splendid success, the New England experiment for the suppression of Methodism, Anabaptism, and Episcopalianism, by inserting a vow of Calvinism, Pædo-Baptism and Social compact in the Congregational church-creeds!

Against this Law of Schism, abhorrent to the Christian heart, and at enmity with the law of Christ, the reaction has begun. May God speed it!

There was a time when, to many earnest minds, the maintenance of the principles of free and popular civil government seemed to be identified with the defense of the fallacious and now obsolete theory of the origin of society in a social compact. The theory perished in the lapse of two

generations, but Civil Liberty, instead of being perished with it, now disengaged from the body of its death, makes freer progress every year, and wider conquests.

There may be those now, who will tremble at any attack on the figment of Ecclesiastical Social Compact; fearing lest, if that theory should be overthrown, the foundations of freedom in the church would be destroyed, and the best thoughts and hopes of the founders of Christ's church in New England perish together.

The fear betokens no worthy confidence in the truth of the principles of church liberty. The truth cannot suffer by its ridance of such an incubus of falsehood. Long after men shall have learned to think of the "Platform" of Dr. Emmons, as they now think of the "Contrat Social" of Rousseau, the principles of church liberty, better administered and understood than now, will still be found leading the advance of the gospel and of Christian civilization.

CONGREGATIONAL CHURCH, WEST HAVEN, CT.

WEST HAVEN is a remarkably pleasant village, lying on the western shore of New Haven harbor, at a distance of about three miles from the city—of which it may be considered as a suburb. Formerly its quiet was rarely disturbed by the hammer of the builder, or by other tokens of enterprise; but within the last few years, and especially within the last five or six years, it has shown evidences of material improvement;—a new and more direct avenue with New Haven, contributing not a little to that end. It now boasts a handsome Female Seminary, under the wise and efficient management of Mrs. S. E. Atwater, a good Boys' School, (founded by Mr. R. Q. Brown, but now conducted by Mr. B. A. Treat,) a fine summer resort for lovers of sea air—the Savin Rock House—two churches, Congregational and Episcopal, a Buckle Factory, and a number of new and inviting residences—not luxurious, but tasteful and comfortable.

The Congregational church was built after designs by S. M. Stone, Esq., architect, of New Haven, during the years 1859-60, and was dedicated July 12, 1860, Rev. R. S. Storrs, Jr., D.D., of Brooklyn, preaching the dedicatory sermon. There have been three houses of worship here. The first, a very substantial, but rather rude structure, was erected (it is supposed) in the year 1710, and continued to be used until the year 1852, when it was

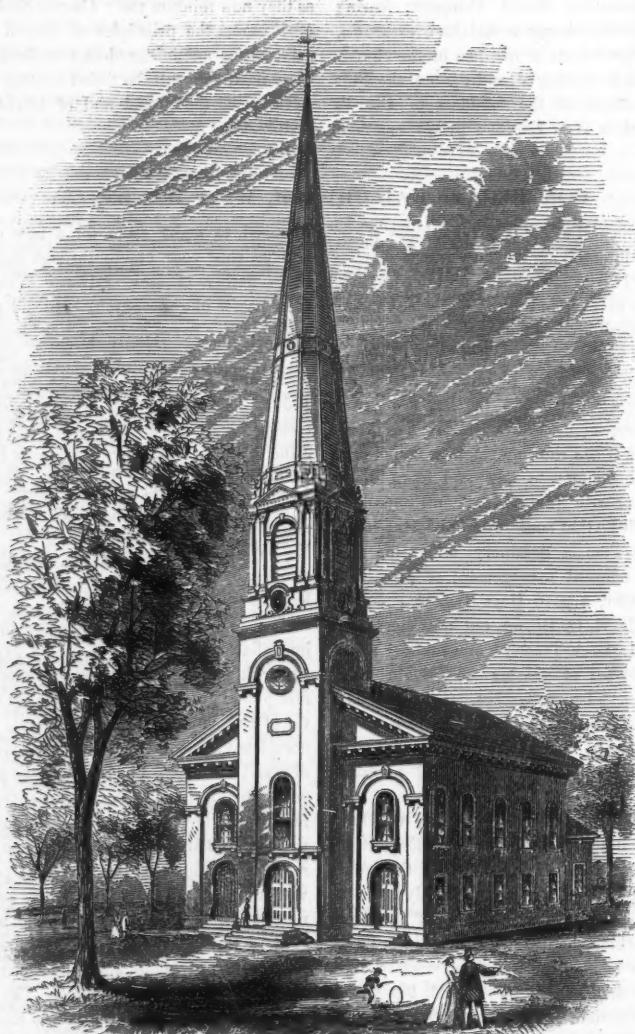
removed, to make room for a new one, erected that year, chiefly through the instrumentality of Rev. Edward Wright, then pastor of the church. He did not, however, live to see its completion, having by overwork, brought on a fever, which terminated his valuable life, October 23, 1852. This was a small, but neat edifice, costing about \$4,000. It was dedicated June 8, 1853; dedicatory sermon by Rev. R. S. Storrs, D.D., of Braintree, Ms., a descendant of one of the former pastors of this church (Rev. Noah Williston,) and in his boyhood a resident here. It was destroyed by fire, August 29, 1859, doubtless the work of an incendiary.

The present edifice was commenced immediately thereafter. Like its predecessor, it stands on the westerly side of the fine public green, which occupies the center of the village, is built of wood, and completed at a cost (including furnishings) of about \$10,000. The length of the main edifice, exclusive of tower, is seventy-two feet, width, forty-six feet, height of tower, one hundred and forty-five feet. The seat room is arranged in two blocks of pews, with a broad aisle dividing them, and a narrower aisle passing around them, adjacent to the outer wall. The number of pews, is seventy-eight, affording seat-room for about four hundred persons. The galleries will seat about two hundred more.

Attached to the rear of the main edifice is a Lecture-room—as shown in the en-

graving—thirty-nine feet by twenty-eight, which is furnished with settees, capable of seating from one hundred and fifty to two hundred persons. This feature—a

Lecture-room attached to the rear, rather than in a basement—is strongly commended to all having occasion to build churches. The single objection to it—it looks—



CONGREGATIONAL CHURCH, WEST HAVEN, CT.—S. M. STONE, *Architect.*

ceases to be felt after a little familiarity with the sight, and is really of no weight, while the advantages are many and obvious.

The materials for a history of this church, ecclesiastically considered, are remarkably scanty. The early records of the church, if any existed, must have perished during an invasion of the place by the British, July 5, 1779, at which time its pastor, Rev. Noah Williston, was captured, after breaking his leg in an attempt to escape. Even for a considerable period subsequent to this date—down to the settlement of Rev. Mr. Stebbins, in 1815—there are no records extant, and only a bare outline of events during the pastorate of Mr. Stebbins. The church is supposed to have been formed, by colonization from the first church in New Haven, about the year 1715, and the Ecclesiastical Society is known to have been formed two years after, 1719. The following is a list of the pastors who have ministered here.

SAMUEL JOHNSON,.....	Settled 1720 Dis. Oct., 1722
JONATHAN ARNOLD,.....	Set. 1725 Dis. about 1734
TIMOTHY ALLEN,.....	Set. Oct. 10, 1735 Dis. 1742
NATHAN BIRDSEYE,.....	Set. Oct. 12, 1742 Dis. June, 1758
NOAH WILLISTON,.....	Set. June, 1760 Died Nov. 10, 1811
STEPHEN W. STEBBINS,.....	Set. June, 1815 Died Aug. 15, 1843
EDWARD WRIGHT,.....	Settled as colleague, June 28, 1843. Died Oct. 23, 1852
HUBBARD BEEBE,.....	Set. Dec. 6, 1854 Dis. June 4, 1856
ERASTUS COLTON,.....	Stated Supply, from June 8, 1856, to April 4, 1858
GEORGE A. BRYAN,.....	Set. Sept. 1, 1858

It is remarkable that the first two of this number were dismissed on account of having declared for Episcopacy; the first after a pastorate of two years, and the second after a pastorate of nine years. Rev. Samuel Johnson, afterward Dr. Samuel Johnson, received orders in England, in the year 1724, or about that time, after which he returned to this country and went to Stratford to preach, where the first Episcopal society in this country was

formed. He was for a time President of New York College, and was esteemed "a great scholar, a superior divine, and an exemplary Christian." He died at Stratford, January, 1772, aged 75 years.

Mr. Arnold also returned to this country, after receiving Episcopal ordination in England, and labored in West Haven and other adjacent places to establish churches of the Episcopal order.

These defections had the effect of considerably weakening the church, as also of inspiring a wholesome fear in reference to the possible future of the pastors it might receive. For many years afterward, in the settlement of a pastor, it was expressly stipulated that should he turn Episcopalian, "the settlement" should revert to the Society.

Reference has been made to Rev. Noah Williston. He is described as a godly man, a zealous and fervent preacher, and a faithful pastor. His two sons, Seth and Payson, became ministers of the gospel. One of his two daughters was married to Rev. R. S. Storrs of Longmeadow, Ms., (father of the present Dr. Storrs, of Braintree,) and the other to Rev. Ebenezer Kingsbury.

Mr. Stebbins is remembered by many of the present generation, as a remarkably faultless character—wise, faithful, and beloved by all his people. He was a true Christian gentleman, and a devoted pastor.

Mr. Wright was settled as colleague to Mr. Stebbins, but was soon called to follow him to the grave. Though his pastorate was brief—continued but little over nine years,—he wrought a good work and left behind him a fragrant memory. His frank, genial manners, his loving spirit, his untiring labors, his faithful and wise ministrations of gospel truth, caused him to be loved as few pastors are loved by their people. One of the fruits of his labor here is the Female Seminary, over which his widow still presides.

The present membership of the church is 163, of whom 104 are females.

REMINISCENCES OF FORTY YEARS AGO.

BY REV. DANIEL G. SPRAGUE, SOUTH ORANGE, N. J.

IN 1822 the writer, while a member of the Theological Seminary at Andover, received a commission from the Connecticut Missionary Society to labor as their Missionary in the West. The phraseology of the commission was in these words, "to labor in the United States west of the Alleghany Mountains." Another classmate in the Seminary received the same appointment. We were to travel in company until we reached our far distant field. This was understood to be the then new states of Illinois and Missouri, if we were able to reach that then almost unknown and unexplored country.

The parting scene with home, friends, and many sympathizing Christians, was truly affecting. A future meeting in this world was by most considered highly improbable. At this time Rail-roads and Steamboats were among the things unknown. The first steamboat seen by the writer was slowly puffing up the Ohio River, and was gazed at with profound wonder and astonishment.

In western New York, and in all the region further west the roads were scarcely passable except on horseback. Accordingly this long journey was undertaken in this way, with portmanteau well stuffed with durable clothes, a library consisting of a small reference Bible, Brown's Miniature Concordance, and Watts' Psalms and Hymns. Two-hundred miles a week was found to be the common distance traveled; and in the year, more than five thousand miles were in this way traveled. In passing Rochester, N. Y., the dawn of its future greatness was just perceptible. Some fine houses had indeed been erected, but the half burned logs were lying in abundance on the sides of the streets, and the stone abutments were partly prepared for carrying the canal across the Genesee

River. While making inquiries at the tavern, a gentleman asked us to step to the outside door, and pointing to a little distance, asked if we noticed such building, and said, "that was the first frame building erected in this village, and by my son, now eleven years since."

In Buffalo the people were at this time beginning to be cheerful after their long sadness, that their city had been burned by the British in the war of 1812, and because they said the consequence would be, that their streets would be better, and more regularly laid out, and a better style of buildings erected, though the indications as yet but very feebly appeared.

Erie, Pa., was but a very small and scattered village, where an ecclesiastical committee awaited us, very desirous that one of us should remain and preach for them. But mutually we were bound for the far West. Leaving this place at three o'clock in the afternoon, we expected to reach a settlement eight miles farther on, and there pass the night. We were very carefully and specifically directed respecting our way in the different roads and pathways; but darkness overtook us, and we found ourselves almost pathless in the midst of thick hemlock, and deep washed gutters, rendered visible only by the flashes of lightning, and within sound of the waves dashing upon the rocky shore of Lake Erie. After hours of bewilderment, we discovered a glimmering light, and with confidence affirmed, that if we should find human beings, we would pass the night with them. Coming to the diminutive log shanty, while one held the horses, the other knocked at the door, which a frightful looking negro opened, and said no one but himself lived there, and we could have no accommodation. Though warned by him against getting into a dangerous slough

we had passed, we were told that by going back about one mile and then changing our direction, we should find a house where we might stay. Before morning this was found, and regardless of our remonstrances, we were made the occupants of the only thing in the house bearing the resemblance of a bed. But our reception was apparently most cordial, and we ourselves truly grateful.

Onward from this, it was found necessary much of the way to travel in the water upon the Lake shore as preferable to keeping on the pretended road. Entering the State of Ohio at the Northeast corner, we proceeded to travel the state diagonally, expecting to go to Cincinnati, and then across the States of Indiana and Illinois to St. Louis. After reaching Chillicothe it was found that in consequence of heavy fall rains which had occurred, and the fact that most of the streams and rivers were without bridges, it would be impossible to execute this purpose. We therefore crossed the Ohio River at Maysville, and proceeded down into Kentucky through Lexington, and from thence to Louisville. Here we found their minister, the memorable Smith, who was companion in the southwest with Samuel J. Mills, was sick, and who insisted on our passing a few days, and preaching for him on the Sabbath. From this, amidst perils, exposures and hardships, we descended on the south side of the Ohio, fording and swimming rivers, and streams, recently become celebrated as connected with the bloody scenes of our civil warfare. Opposite Shawneetown, we recrossed the Ohio, and from here proceeded in a northwest direction toward St. Louis. This region of country was then very thinly inhabited, and for two weeks we subsisted on coarse corn bread, ground by hand-mills, and called hoe-cakes from the instrument against which they were placed before the fire to be baked. Our meat was such as could be found wild and shot in the woods, and our tea and coffee were such as could be produced from the native herbs, plants and roots.

Upon arriving at St. Louis, we were happy to find the pioneer Giddings, the brother of the renowned member of Congress, to whom we were directed, and from whom we were to obtain information respecting our future field of labor. This venerable missionary was at this time engaged in teaching a school, and preaching on the Sabbath in his own hired schoolroom. There was then no church except the Catholic, and the place was but an insignificant village, inhabited principally by Spanish Creoles and Canadian French, and a few renegade Yankees.

From this center-point of our operations we now separated, and diverged in opposite directions, my companion going North and myself South, to Kaskaskia, Ill., and Southern Missouri, where fearful and bloody battles have lately been fought, and where the lamented and brave Gen. Lyon was sacrificed. Kaskaskia was even then an old place, and in the Catholic Church was heard a bell which was taken a prisoner in the old French war. There were but few families which seemed to have any definite ideas of even ordinary civilization, much less of Christianity. In the neighborhood were living the remnant of the Kaskaskia tribe of Indians, most of whom were professed Catholics, and but little, if in any respects, inferior to the white population.

At St. Germanius I was told by an intelligent physician (though he wished his remark not to be there repeated) that he was personally a witness to the burning in that village, by the priest's order, of three hundred Bibles, which had been given away by Samuel J. Mills and Smith, with the approbation of a former priest.

In this vicinity it was not unfrequent to travel eight to ten miles without finding a human habitation. Starting one day to travel through one of these solitary intervals, I received very particular direction, and was told I should find no difficulty, as the trees were blazed, that is, hewed upon the bark. After traveling without solicitude some two hours, penciling down

some thoughts, while riding, upon a piece of paper, as a foundation for a sermon, I looked up and beheld a house. Surprised, I gazed until I became fully convinced of the reality, which was, that I had got back to the same place where I received my direction of eight miles to next settlement. After several plunges into deep ravines and gullies, and getting thoroughly wet, I at last arrived at a settlement of German Lutherans. The men could talk some broken English, but the women seldom attempted to frame an English answer to the simplest question.

It was now in the months of January and February. Log cabins were almost the only houses, and many of them without a single glass window; but as a substitute there were chunks of wood put into the opening, between the logs, which could be removed; and then, ordinarily, the only door was kept open. Often, when there was but one room, there were large families, of all ages and both sexes, who took turns in going out doors, and waiting for the others to go to bed at night, and to get up in the morning. Yet amid such scenes it was not uncommon to meet a most cordial Christian reception, and a tenacious grasp of the hand, with the exclamation, "my prayers are answered, that a minister might come among us, for my oldest children have hardly ever heard a gospel sermon, and we have two or three who have never been baptized." Under such circumstances the rough fare and hardship are forgotten amidst the outgushing feelings of Christian gladness and cordial welcome.

After visiting most of the places designated in that section of country, I returned North to St. Louis, and reported and consulted on future work. I visited the missionary, Robinson, at St. Charles, Mo., who soon after rested from his earthly labors, leaving behind him a grateful remembrance. Proceeding North, on the east side of the Mississippi, I found preaching places and warm-hearted Christians at Collinsville, Edwardsville, and Marine

settlement. I proceeded to what is now the great city of Alton. But there the ground had not for the first time been disturbed by the white man. Broken and uneven barrens, with scattering trees, were all which then presented itself to the beholder. At what is now called Upper Alton, where the Baptist College is, there were three or four log cabins and one pious family. Not a solitary Presbyterian or Congregational minister was then in this State, except myself and my missionary associate.

At Springfield, from whence we have called the President of the United States, there were very few inhabitants, Vandalia being then the State Capital. All further north was chiefly unknown, and shrouded in much uncertainty and conjecture.

Chicago was known only as a military out-post, and Detroit was being explored by Lewis Cass, as United States Surveyor, and by him to be taken possession of, as the foundation for his subsequent wealth, and the medium of helping him forward to political eminence and distinction.

At many places of preaching there occurred scenes of deep religious interest, which are yet held in pleasing remembrance. These places were sometimes in the cabin door, accommodating hearers without and within. At other times, in barns, and not unfrequently in the shady grove. At the close of one of these meetings, continued four days, in the woods, there were twenty-four received into the church, who for the first time united in celebrating the Lord's Supper.

At Carrolton, Green County, in a settlement only five years old, a church was organized, composed of six Congregationalists, seven Seceders, several Covenanters and Methodists, in all, twenty-one, who were constituted a Presbyterian church by myself, a Congregational Missionary, who ordained Elders by imposition of hands, and received their unanimous call to become their pastor. The consummation of this relation was mutually desired

and expressed. But it is not in man that walketh to direct his steps. In the ordering of Providence, the writer has occupied a different field, having been more than thirty-six years in the pastoral office in the earlier established churches of the East.

To such as may peruse this hasty sketch

of past experience, the writer would add, that he, to the present, cherishes a very deep interest in the religious state of the West, and that he looks back upon his early missionary labors with very many pleasant recollections, and not without hope that his labors have not proved in vain in the Lord.

RULES OF CHURCH ORDER.

BY REV. H. M. DEXTER, BOSTON.

THE best definition which can be given of Congregationalism, as a working system, is that it is Christian common sense applied to Church matters. And since a Congregational Church is simply a pure democracy, those common rules by which democratic assemblies are usually governed—by which order is maintained, and each member quietly secures his full rights of debate, and of decision—exactly apply to the government of Congregational churches in the doing of their Church work. As differences of opinion sometimes arise, however, when sudden points require adjustment, and an unpractised moderator may be in the chair; it is well for all to become familiar with the substance of those rules which are most essential, and whose strict observance will conduct any assembly to a satisfactory result.¹

(a.) *Coming to order.* If the Church have a Pastor, or other standing moderator (by its rules), and he is present; it is his duty to request the Church to come to order. If it have none, or he is absent, the senior Deacon, or some one of the older male members, may call the membership to order, and call for the choice of a moderator, in the usual manner. On his election, the moderator will take the chair, and inquire if the standing Clerk be present; if not, a Clerk *pro tempore* should next be chosen, to insure proper record of all business done. The moderator will

then entertain and put all motions, decide all questions of order, announce all votes, and, in a word, preside over the meeting.

(b.) *Motions.* Every item of business should be introduced in the form of a *motion*; which is simply a proposal to proceed to the doing of that business—put into a succinct and suitable form of words. All such motions, and all remarks upon them, should be addressed to the moderator. If a member wishes the Church to do any particular thing, he should, therefore, *move* that the Church do that thing. Any member has a right to make any motion, not against the rules, but, to protect the Church from having its time wasted upon foolish and impertinent propositions, it is required that every motion be *seconded*—so as to be endorsed by *two* responsible parties—before it can claim discussion and decision. After having made his motion, and it has been seconded, the mover will naturally proceed to set forth such reasons as prevail with him to decide that it is expedient for the Church to follow the course suggested by him. Others may follow, in approval or condemnation of his view. All must discuss only the specific question which awaits their decision in that motion. If any speaker wanders to disconnected subjects, or if members interrupt each other, or violate the rules of courteous debate, it is the business of the moderator to call them to order, for so doing. The proper time—unless some specialty (like the assignment of a fixed hour to close the debate, or something of

¹ So far as any manual has been referred to in this connection, it is Cushing's well-known *Manual of Parliamentary Debate*.

that sort) interpose itself to modify the case—to take the vote upon the question under discussion, is when all who desire to say any thing, for or against it, have spoken, and thus the debate has closed itself.

Any member has always the right to demand that any motion be reduced to writing, by its mover, for more definite understanding. The moderator is obliged to put all motions to vote—however distasteful they may be to himself, personally—unless they are clearly against the standing rules of the Church, or the common law of deliberative bodies.¹ No new mo-

¹ Moderators—especially if they are Pastors, in times of trouble and excitement—sometimes assume a right to veto Church action, to embarrass the movements of the Church, to refuse to put motions which are distasteful to themselves, or even to adjourn the meeting at their pleasure, or declare it adjourned at the call of some friends for such adjournment, without putting the vote to the test of the “contrary minds.” All this is an absurd and wholly inexcusable violation of the proprieties of the case. The moderator—and if he is moderator in virtue of being Pastor, it makes no difference—derives all his power from the body over which he presides, and he has no more right than any other individual, to interfere with the due course of business. His duty cannot be better condensed than it has been by the standard writer on parliamentary usage (Cushing’s *Manual*, Sec. 27.), viz: “to represent and stand for the Assembly—declaring its will, and, in all things, obeying, implicitly, its commands.”

But, it may be asked, what ought a moderator to do, in case he should see the course of Church action going—in his judgment—wholly wrong, even to that extent that it is likely to commit him to what will be against his conscience? The answer is easy. Let him explain, as clearly as he can, to the body, the wrong they are about to do; if that is not enough, let him solemnly protest against it, and even—if, in his judgment, the gravity of the case calls for so extreme a course—let him retire respectfully from the chair, leaving it to be filled by the choice of another moderator by the Church. This will clear his skirts of complicity with the result, while, at the same time, it preserves the rights of the Church, and the good order of the whole transaction: while it cannot help being much more effectual in its tendency to restrain the body from rushing to any wrong result, than any arbitrary and unwarrantable interference, of the nature of an attempted veto, or an enforced adjournment; which must almost certainly react to confirm the majority in their ill judgment. There is absolutely no justification in Congregational usage, or in common sense, for that ministerial folly which seeks to ‘lord it over God’s heritage,’ by assuming to veto Church votes, or to

tion can be entertained while one is yet under debate, except it be of the nature of an amendment to it, or what is called a privileged motion; and no speaking is in order in a business meeting that is not upon some motion previously made, remaining undecided, except that a member who is about to make a motion, may preface it with an explanation.

(c.) *Amendments.* Any proposition to modify the motion which is under discussion, by striking out words from it, or by adding words to it, or both, in order to bring it more nearly into harmony with the views of the membership, is always in order, except when some privileged question is interposed, or when its insertion would too much complicate the question. The former bar will soon be considered. The latter is easily explained. An amendment to a simple motion is in order. So is an amendment to that amendment. But there the direct right to amend ceases, since an amendment to an amendment to an amendment, would so pile questions upon each other, as to lead to confusion. The line must be drawn somewhere, and, by common consent of legislative bodies, it has been drawn here. If it is desired to amend the amendment of an amendment, it must be done indirectly, by voting down the proposed amendment to the amendment, and then moving the new proposition in its place, as a new amendment to the amendment. In this case, he who desires to move such new amendment in place of the one before the meeting, may give notice that if the amendment to the amendment on which the question now rests shall be voted down, he will move this new proposition in its place,—thus enabling members to vote understandingly.

Any amendment must be “seconded,” like an original motion, before it can claim the consideration of the assembly. It is usual, however, where the mover and se-

adjourn Church meetings, or arbitrarily to dictate, in any manner, to a Church, the course it should pursue.

conder of the original motion, or of an amendment which an amendment is proposed to modify, "accepts" the new amendment, for it to be quietly incorporated—without vote—into the question as it stands, awaiting decision.

It is not necessary that an amendment should be cordial in its tone toward the proposition which it proposes to amend. It has long been considered allowable, by parliamentary usage, to propose to amend a motion in a manner that would so entirely alter its nature, as to compel its friends to vote against it, should it be so amended; or to amend it by striking out all after the words "Resolved that," or "Voted that," and inserting a proposition of a wholly different tenor.³

An amendment—or an original motion—that has been regularly made, seconded, and proposed from the chair, is thereby put into the possession of the assembly, and cannot be withdrawn by the mover, except by general consent, or by a vote giving him leave so to do.

The motions for the "previous question," and "to lie on the table," cannot be amended, because their nature does not admit of any change.

(d.) *Privileged motions.* There are certain motions which, on account of their superior importance, are entitled to supersede any other motion that may be under consideration, so as to be first acted on, and decided, by the body; and which may,

³ In the House of Commons, April 10, 1744, a resolution was moved, declaring "that the issuing and paying to the Duke of Arenberg the sum of £40,000 to put the Austrian troops in motion, in the year 1742, was a dangerous misapplication of public money, and destructive of the rights of Parliament." The object of the motion, of course, was to censure the British ministry. Their friends being in a majority in the House, preferred—instead of voting the proposition down—to turn it into a direct resolution of approval of the course referred to; and they accordingly moved to amend, by leaving out the words "a dangerous misapplication," etc., to the end, and inserting, instead, the words "necessary for putting the said troops in motion, and of great consequence to the common cause." This amendment was adopted, and the motion as amended was passed—in a form the precise opposite, in sense, of its mover's design.—See *Cushing*, p. 75.

therefore, be made *at any time*. Privileged motions in a Church meeting, would be the following:—

(aa.) *The previous question.* The object of this motion is to bring debate upon the motion under consideration to an end—if commenced—or to suppress it altogether. It cannot itself be debated. Its form is, "shall the main question be now put?" If decided in the negative, debate may be resumed. If decided affirmatively, the question before the body must be put to an immediate vote.

(bb.) *The motion to withdraw the question under discussion, by its mover.* When the mover of a question wishes to withdraw it, for any reason, and has asked—but failed to obtain—the general consent to do so, he may move for leave to withdraw it, and his motion will take precedence of the question itself. It may itself, however, be debated.

(cc.) *The motion to lay on the table.* The object of this, is to lay aside the subject to which it is applied, for the present; leaving it where it may be brought up for consideration at any convenient time. It is itself debatable.

(dd.) *The motion to commit the question to a committee.* The object of this is to obtain more light upon the question; to amend its form, if defective; to incorporate additional provisions, if needful; and in general, to put it into a form more satisfactory than its present. It may be committed with, or without, instructions to the committee, as to the precise manner in which their function shall be discharged. This motion may be debated.

(ee.) *The motion to postpone to a fixed time.* The object of this motion is to gain time for all the delay that may be desired for more light upon the question, or for any other reason, yet to fix the date when the subject shall recur. This motion may be debated.

(ff.) *The motion to postpone indefinitely.* The object of this motion is to suppress the question to which it is applied, without committing the body to it by di-

rect vote. If negatived, the matter stands where it stood before it was proposed. If carried, the effect is to quash entirely the motion so postponed. This motion may be itself debated.

(g.) *The motion to adjourn.* This motion is always in order, except when a member is speaking—when no motion can be made without his consent, and no interruption is to be tolerated, except a valid call to order (if the speaker is out of order in his remarks), the adjustment of which gives him the floor again. The motion to adjourn, in its simple form, takes precedence of all others. If no motion is before the body when the motion to adjourn is made, it is susceptible of amendment, like other questions. But if it is itself made with a view to supersede some question before the body, it cannot be itself amended. It is then undebatable.

The effect of the adoption of a simple motion to adjourn, in the case of a body not holding regular sessions from day to day, would be equivalent to a dissolution. Otherwise it would adjourn the body to the next regular sitting day. In either case, the previous adoption of a resolution that "when the body adjourn, it adjourn to some other future time fixed," would modify the case. But the motion to adjourn to some future time fixed, is not a privileged question.

An adjourned meeting is a continuation of the previous meeting—legally the same meeting—so that the same officers hold over. When a question has been interrupted, however, while under discussion, and before a vote has been taken upon it, by a motion to adjourn, the vote to adjourn takes it from before the meeting, so that it will not be under consideration at the adjourned meeting, unless brought up afresh.

(e.) *Voting.* When a motion has been made and seconded, if no alteration is proposed, or it admits of none, or has been amended, and the debate upon it appears to have reached its close, the presiding officer inquires whether the body is "ready

for the question?" Such being the fact, he should then clearly restate that question, so that no member can possibly fail to understand it, and then say, "as many of you as are in favor of the passage of this motion, will please to say *aye*," [or hold up the right hand]; then "as many of you as are of the contrary opinion will please to say *no*," [or hold up the right hand]. Then, judging the quality of the vote by eye and ear, he should announce it accordingly: "the *ayes have it*," or "the *noes have it*,"—or by some equivalent phraseology—as the case may be. If members are equally divided, the presiding officer has the right to give his casting vote, but is not obliged to do so. If he does not vote, the motion does not prevail.

When the vote is declared, any member who thinks the moderator to be in error, has the right immediately to demand that the vote be taken again, by saying "I doubt the vote." It must then be put again, and the votes carefully counted. Where excitement exists, and the vote is close, it is sometimes well for the moderator to appoint a teller from each party, to count and report the vote.

Debate may be renewed—unless 'the previous question' has been voted—at any stage before the *negative* vote is called for—in any form of voting where the affirmative is first taken. But if debate should be re-opened after the affirmative has been called, in whole or in part, the affirmative vote must be taken over again when debate has again ceased. In taking the yeas and nays, where both affirmative and negative are called together, debate is not in order after the call has been commenced.

In voting, the motion *last made* is always the one for decision, so that when an amendment has been offered to an amendment, the order of voting on them will be the *reverse* of the order in which they were presented. If several *sums* are proposed, the question is put with regard to the *largest*, first; if several times, the *longest*.

(f.) *Reconsideration.* Although it is a fundamental article of parliamentary law, that a question once settled by a body, remains settled, and cannot be again brought into judgment before the same body ; yet, as a means of relief from embarrassment, or to enable advantage to be taken of some new light upon the matter, it has now become a well settled principle that a vote once passed may be reconsidered. Where no special rule regulates the matter, a motion to reconsider a vote once passed, may be made, and seconded, and considered, and acted upon, in the same way as any other motion. It is usual in legislative bodies, however, to limit the conditions of this motion so far, at least, as to require that it shall be made by some one who voted with the majority, on the question ; sometimes, also, it is made essential that as many members shall be present, as were present when the vote was passed.

The effect of the passage of a motion to reconsider a vote, is not to *reverse that vote*, but simply to *annul its adoption*, so that the motion comes back under discussion again, and is the motion before the body requiring disposal first of all—the whole matter standing where it did before any vote at all was taken on it.

(g.) *Questions of Order.* It is the duty of the moderator to enforce the rules of the body, or, if it have no special rules of order, to enforce those which commonly govern similar bodies. If any member interrupts another while speaking ; or proposes a motion that is out of order ; or insists on debating an undebatable question ; or wanders from the matter in hand into irrelevances, or impertinences, or personalities, it is the *duty* of the moderator, and the right of any member, immediately to call him to order. Should any question of fact as to whether any given conduct is out of order, arise, it is the duty of the moderator to decide the question, and to enforce his decision. If any member, however, thinks his decision incorrect, he may object to it, and appeal the matter to

the assembly. The moderator would then state this as the question : “ shall the decision of the chair be sustained ? ” This question may then be debated and decided by the assembly, in the same manner as any other, only that the moderator here has the unusual right to share in the debate ; the decision of the body being final.

(h.) *Committees.* It is very often a matter of convenience to place business in the hands of a select number of individuals to be, by them, conducted through its preliminary stages. Much time may thus be saved, and information may often be obtained, and action initiated, with more ease and freedom than would be possible, if the work were undertaken by the whole body.

(aa.) *Special Committees.* The first thing to be done after the vote to refer any matter to a special committee, is to fix upon the number ; which is usually three, five, seven, or some odd number—to ensure a majority in case of difference of opinion among its members. The number being fixed, there are four modes of selecting the individuals who shall compose it : (1.) by ballot ; (2.) by nomination from a nominating committee appointed for that purpose by the chair ; (3.) by direct nomination from the chair* ; (4.) by nomination from the membership at large—all such nominations requiring a confirmatory vote from the body. The first named member usually acts as chairman of the committee ; though every committee has, if it please to exercise it, the right to select its own chairman.

(bb.) *Standing Committees.* These are yearly appointed to meet certain constantly occurring necessities—usually by ballot.

(cc.) *Committee of the whole.* It is sometimes a convenience for the whole to release itself, for the time being, from those strict rules which govern its ordinary debates, so as to discuss some topic before it, in the freest and fullest informal manner. It then—on motion made, seconded, and carried—resolves itself into a com-

mittee of the whole; when the Moderator nominates some member as Chairman and retires, himself, to the floor. The main points in which procedure in committee of the whole differs from the ordinary routine of the assembly are, (1.) the previous question cannot be moved; (2.) the committee cannot adjourn, as a committee, to another time and place, but must report its unfinished procedure to the body, and ask leave to sit again; (3.) every member has the right to speak as often as he can obtain the floor; (4.) the committee of the whole cannot refer anything to a sub-committee; (5.) the presiding officer can take part in the debate and procedure, like any other member. When the committee of the whole have gone through with their work, they vote to rise, the moderator of the body resumes his seat, and the chairman of the late committee of the whole makes report of its doings.

(i.) *Reports.* When any committee presents a report, the vote to accept it, takes it out of the hands of the committee, and places it upon the table of the body—where it can be called up, at any time, for

further action—and discharges the committee. When the report is taken from the table and considered, it may be rejected, re-committed, (to the same, or to a new committee—with, or without instructions,) or adopted. Its *adoption* makes whatever propositions it may contain, the judgment and act of the body; and it would often be better (because more perspicuous) to bring the matter directly to a vote upon those propositions; rather than to reach the same result indirectly, upon the question of 'adoption.'

(j.) *Closing a meeting.* Business being completed, the moderator may call for a motion of adjournment, or of dissolution—which is better, where the same meeting is not to be continued. "Adjournment *sine die*," is strictly, a contradiction in terms. If a vote has previously been passed, that, at a given hour, the body shall be adjourned to some future time fixed; the moderator, on the arrival of that hour, would pronounce the meeting adjourned, in accordance with the terms of that vote.

REPORT ON THE RIGHTS OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS.*

BY REV. ENOCH POND, D.D., BANGOR, ME., CHAIRMAN OF COMMITTEE.

THE Committee to whom was referred the question: "What steps shall be taken to recover the rights of Congregational churches in their connection with parishes, which have been compromised by the decisions of Judges in the Supreme Court of Massachusetts," beg leave to report.

The decisions referred to in the question are, undoubtedly, that in the Dedham case, given in March, 1821, together with others of like import which have been given since. With regard to these decisions,

your Committee beg leave to submit the following remarks:

The doctrine in New England has been, from the first, that a Congregational church is a body of professed believers in Christ, associated together in solemn covenant, for the maintenance of Divine worship and ordinances, and for mutual help and benefit in the Christian life. Until the late decisions, the Church has always been regarded as a distinct and independent body, having the right (which belongs to all voluntary associations) of admitting and excluding members, of electing officers, of holding and controlling its own property, and, in general, of man-

* This Report was drawn up at the order of the Congregational Library Association, and was presented to them at their quarterly meeting in March, 1868, and is preserved in their files.

aging its own proper concerns, subject only to the authority and will of Christ. It may be associated with a parish in the support of public worship, or it may not; but if so associated, it is still an independent body, and loses none of its appropriate rights and powers. It may not impose a minister on the parish but, it has the right to choose its own pastor; and if church and parish cannot agree in regard to the person to be set over them, they may separate, each retaining its own existence and rights. The church has no right to control the *property* of the parish, but only to take care of its own. If it holds property in trust for the parish, it must, of course, be faithful to its trust; but if there is no such trust expressed or implied (as we believe there seldom, if ever, has been,) then it will dispose of its property according to its own sense of right, and the expressed wishes of donors.

Such, we repeat, have been the standing and claims of our Congregational churches, from the first; and we insist that they are reasonable claims. They are no more than the natural rights of every organized body; no more than may be justly exercised by any voluntary association whatever.

But these claims were annulled and set clean aside by the legal decisions above referred to. According to these decisions, a church is not a distinct and independent body, but a mere appendage to a parish, with which it is essentially and indissolubly united. It cannot secede from the parish and live. It may think to withdraw, and retain its property and rights; but it cannot do it. It may *decide* to withdraw, by a strong major vote; but this is a vain effort. Those who go out, go only as individuals, leaving the church behind. The few members which remain are legally the church; or if none remain, the parish may proceed and gather a church, which shall succeed to all the rights and the property of the seceding body. Such was the purport of these decisions; and on the ground of them,

church after church was deprived of its property, even to its communion furniture and records, from twenty to forty years ago. And the same thing may be acted over again, at any time; for these obnoxious decisions have never been revoked, nor has relief come to the churches in any other way. It is time, therefore, that the whole subject be re-examined, and the attempt be made to restore to the churches their proper standing and rights.

The question at issue in regard to these decisions is a very simple one, and may be stated in few words. Is a Congregational church, when duly organized, a distinct and independent body—a body by itself, having its own appropriate rights, and powers? Or is it, as the courts pretend, the mere creature and appendage of a parish, to which it is indissolubly united, and from which it cannot separate itself and live?

In support of the latter view, it is urged, that in the early settlement of this country there was no marked distinction between the church, and the parish or town; that nearly all the inhabitants were church members; and that donations made to either were intended for all alike. But not one of these assumptions is founded in truth. Never were there any better defined bodies than the churches of our Pilgrim fathers. If any one doubts this, let him read their carefully drawn definitions and distinctions in the Platform of 1648, and other ecclesiastical works. They never confounded the church with the parish, or town. So far from this, they regarded them as, in their very nature and constitution, distinct. The former was a religious body; the latter a civil body, with which the former could not be confounded.

Nor is it true that nearly all the inhabitants of the town were originally church members. The company which commenced the Massachusetts settlement consisted of three hundred and fifty persons. From these, the first church in the colony was gathered, after their landing at Salem, and numbered only thirty com-

municants.¹ The church in Boston commenced with but four members. The church at Newtown (now Cambridge) consisted, at the first, of only eight members. Thomas Lechford, "a discontented attorney," who visited this country in 1637, and returned much dissatisfied with his reception and treatment, says: "Most of the persons of New England are not admitted of their church, and therefore are not freemen."² In the year 1646, the number of those not connected with the churches in Massachusetts and Plymouth was so great, that they petitioned the courts of both colonies, and afterwards the British parliament, praying, as they say, "in behalf of thousands," that the disabilities under which they labor might be removed.

It has been thought by some, that whatever may have been the practice of our fathers, the churches have now become *loose, indeterminate bodies*,—too much so to be intrusted with the choice of their pastors, or the management of funds. But we deny that this is the case with our Orthodox churches. They are altogether determinate bodies, the members of which are easily and accurately known. Every one is examined, received, and watched over by the brotherhood; his name is on the church books; and the whole number is reported annually in the statistics of the church. The church is a much better defined body, ordinarily, than the parish with which it is connected, and better able than the parish, can be to manage its appropriate concerns.

It has been said, again, that there are so frequent changes and revolutions in the churches, that it would be impossible to identify any one of them through a succession of generations, unless it were indissolubly joined to a parish. But we see no difficulty in this matter. To be sure, there are changes in the condition of our churches, and, once in a great while, a church goes out of existence. But revolu-

tions have been vastly more frequent in parishes than in churches, so that, on the theory of the courts, the difficulty of a succession would be, not diminished, but increased. Formerly, parochial power was committed to the towns; but, as a general thing, they have long since ceased to exercise it. Then there were territorial parishes in the towns; but these have mostly given place to full parishes, or incorporated religious societies. In many instances, however, these have ceased to exist, or were never instituted, and the support of religious worship devolves entirely on the church. Amid fluctuations and changes such as these, there would be an insuperable difficulty in maintaining the continued identity of the church, if a church could exist only in connection with a parish. But on the theory we hold,—which is the true, original, Congregational doctrine,—there is no difficulty. There are many churches among us which have maintained their identity more than two hundred years. We trust they may do so for centuries to come.

But it is said that, in regard to property, the church is but a trustee for the parish, and of course cannot take its property out of the parish. But is it true that the church is a mere trustee for the parish? We would not affirm that such a case never existed; but we can truly say that we never knew, or heard, of such an one. Property has been committed to the churches, for various purposes; sometimes to assist the poor of the church; sometimes to provide for the Lord's table; and sometimes to aid in the support of public worship. But in the latter case—which is the only one where a trusteeship can possibly be supposed—what kind of worship shall the church help to support? Such as it in conscience approves, and as it knows would be approved by the donors of its funds? Or such as is disallowed by both? Can there be a question here? When property is given to a church for the support of public worship, the church is bound to appropriate it for the support

¹ Neal, vol. ii, pp. 229, 230.

² Hutchinson, vol. i, pp. 26, 145, 149, 451.

of such worship as it approves, and as it has reason to know the donors would approve. And if it cannot do this in connection with a particular parish, then it must withdraw from such parish. It has a right to withdraw, and to take its property with it; and to deny it this natural, indefeasible right, is simply to plunder it.

The supposition that a church, in the possession of property, is a mere trustee for the parish with which it happens to be connected, is one of the strangest that was ever conceived. Why does the parish need any trustee, in the case? Is it not itself a legal corporation, a responsible body, and as such capable of holding and disposing of property. And why, especially, does it need such a trustee as the church, which, it is pretended, is not an incorporate body? This would be like making the minor a trustee for its parents, or the ward for its guardian? By the act of 1754, which is still in force, the deacons of a church are made a corporation to hold property in trust for the church. Here then, according to the doctrine of the courts, we have the deacons trustees for the church, and the church a trustee for the parish!! A most marvellous state of things truly!! If our fathers had wished to secure property to a parish, we think they knew better how to do it, than by such a bungling, circuitous route as this.

But the Constitution of Massachusetts is confidently appealed to as ignoring the churches altogether, and giving exclusive rights, in the last instance, to precincts or parishes. As this argument for the recent decisions is more relied on than any other, it will be necessary to examine it with special care. The clause of the Constitution, to which reference is had, is in the third article of the Bill of Rights, and is as follows: "The several towns, parishes, precincts, and other bodies politic or religious societies, shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance." That this language was intended, by the Con-

vention who framed the Constitution, and by the people who adopted it, to deprive the churches of the right of election, is to us incredible; and for the following reasons:—

In the first place, the words of the clause in question do not imply it. The Constitution says that "towns, parishes, &c., shall have, at all times, the exclusive right of electing their public teachers," &c. And so say we all. It is their natural right, and they ought to have it. The church has no right to impose a religious teacher, a public officer, upon the town or parish, against its will. Let the parish have, what the Constitution gives it, the exclusive right of choosing its own religious teacher. But is the exercise of this right on the part of the parish, at all inconsistent with the rights of the church? We think not. The parish has a right, by the Constitution, to choose a minister for itself; but no right to choose a pastor for the church. The church is quite another and distinct body, and had always been so considered by our fathers; and the right of one body to choose officers for itself, conveys no right to choose officers for another body.

And as the language of the Constitution does not necessarily imply that the right of election is taken from the churches, it is impossible to suppose that the Convention which framed it could have entertained any such design. For who constituted this Convention? We have lately seen and examined a list of the members, and find that it was composed, to a large extent, of the members and officers of Congregational churches. Numbers who belonged to it, and were "strenuous advocates for the adoption of the third article in the Bill of Rights," were *ministers* and *deacons* in these churches. And to show how these ministers regarded the right of the churches to elect their own pastors, we may quote from an "Address of the Convention of Congregational ministers of

*Massachusetts, unanimously offered to the consideration of the churches," in 1773.

"Neither Diocesan bishops, nor lay Presbyters, nor magistrates as such, have power to appoint officers to a particular church. *This is the unalienable right of the brethren, by a free election.*" Thus said the ministers of Massachusetts, with one voice, in 1773. Now can we reasonably suppose that these very men, or some of them, with their deacons and church members, should in 1780, only seven years after, unite in forming a constitution of government, and be "the strenuous advocates of it," which took away the right of election from the churches? Would they take away, in 1780, what in 1773 they declared to be an "unalienable right"? Would they, by a single clause, divest hundreds of churches of a right, which had been guaranteed to them by immemorial usage, by long established laws, and (as they believed) by Christ himself? Would they take from hundreds of associations, formed for the most solemn purposes of religion, a right which is claimed by all voluntary associations,—the right of *electing their own officers*, and oblige them to receive as officers, as pastors, who should preside in their meetings, administer their ordinances, and break to them the bread of life, those whom other and foreign bodies, mere civil corporations, should please to set over them, or force upon them?

But if we can suppose that a majority of this Convention entertained the design of taking from the churches the right which has been mentioned, and that they succeeded in accomplishing it, we cannot possibly suppose that they succeeded without opposition. There *would* have been opposition. There *must* have been. Even if the ministers and deacons in the Convention all turned traitors to the churches, and were "strenuous advocates" for an article which was understood and designed to take away their "unalienable rights;" still, other voices would have been raised against it. Objections would have arisen from some source. So great an innovation was never effected in this country, or in any other, without debate. Had it been

said by the Committee who reported the third article in the bill of rights, 'To be sure, the churches have all along had a distinct voice in the election of their pastors, but to this they are not entitled, and they shall have it no longer. The right of election must be taken from them, and given to parishes or towns;' if language such as this had been used, would it have been heard without objection or remark? Would there have been none to institute an inquiry, or to raise a note of remonstrance against it? Or if we can suppose the third article, thus explained, to have passed the convention without debate, and to have gone forth to the several towns for their acceptance, would it have encountered no opposition from the people? Is it reasonable, or possible, to suppose it? And yet it is certain that there *was* no opposition to this article, from any quarter, on the ground of its taking away the right of election from the churches, or in any way affecting this right. The third article of the bill of rights was more discussed, and more opposed, in convention and out of it, than any other part of the Constitution; and yet not a whisper of opposition was heard from any source, on the ground which has been suggested. We have examined an abstract of debates in the convention on this very subject; we have examined the returns from the several towns in the commonwealth, now lying in the office of the Secretary of State, with their remarks upon the Constitution in general, and upon this third article in particular; we have examined several volumes of newspapers for the years 1779 and 1780, and read all that was published in favor of the third article, and against it; and we fearlessly aver that there was no opposition to it, from any source, such as might have been expected, on the ground that it was understood to take from the churches the natural, immemorial, and unalienable right of electing their own pastors.

The grand objection to the third article, at the time of its adoption, was not that it

injured the churches, but that it was too favorable to them; that it proposed to do too much for them; that it went to enlist the civil authority for their support and benefit. It was contended by its advocates—among whom were ministers and church-members—that without it, “the churches would be in danger.” It was insisted against those who opposed it: “These men mean to set *our churches* all afloat.” To which it was replied, on the other hand, “Why plead for the right of the civil magistrate to support the churches of New England by law? The Church has a sufficient security without and beyond the civil law. ‘Lo,’ says the great Head of the Church to his disciples, ‘I am with you always, even unto the end of the world.’” We quote here not only the reasoning, but the very language of the times.¹

And now, to sum all up, can we conceive that this convention, composed, as it was, to a considerable extent, of ministers, deacons, and members of the churches; of men, some of whom, only seven years before, declared the Church’s right of election “unalienable;” of men who were charged with having an undue regard for the churches, and with preparing the article in question with a view to their support and benefit; of men who could reply to the opposers of this article, “You mean to set our churches all afloat;” is it possible to conceive that these very men, and in this very article, should have designed to take away from the churches the “unalienable right” of electing their pastors? Or if we can suppose them to have intended such a thing, is it possible to conceive that the design could have been accomplished without, so far as appears, a whisper of opposition, from clergymen or laymen, in writing or in debate, before the Convention, or before the people? He who can frame a supposition like this, and satisfy his mind as to the truth of it, need

have no trouble with his understanding or his conscience afterwards. His wishes and his privileges, as it seems to us, will carry him anywhere; and he will be able to believe, with evidence, or without, just as his convenience, or his inclinations, dictate.

We have shown that it could not have been the design of the framers of the Constitution of Massachusetts to take away the right of election from the churches. We now go further, and say that the third article of the bill of rights (and this was the reason why ministers and church-members were so much in favor of it,) absolutely secures to the churches this right. The article says, not only that “towns, parishes, and precincts,” but “other bodies politic, or religious societies, shall at all times have the right of electing their public teachers,” &c. Now, who were these “other bodies politic, or religious societies?” We undertake to say that they were *the churches*, and that the matter was so understood at the time when the Constitution was adopted. This is evident, first, from the terms employed. That our churches are “religious societies,” is evident from the very nature and structure of them. They are voluntary associations of professedly religious persons, and for purely religious purposes. Such bodies, surely, may well be denominated “religious societies.” It is also true, that from the first settlement of the country up to the time of the adoption of the Constitution, our churches had always been regarded as, in some sense, “bodies politic,” and not unfrequently this identical phraseology was applied to them. Thus Mr. Cotton speaks of the Church as “a spiritual, *political body*.² They are spoken of in the Platform as “political churches.” (Chap. v.) Mather calls the Church “a sacred corporation.”³ Mr. Wise repeatedly terms the churches “incorporate bodies.”⁴ The late Gov. Sullivan represents the Church as, in a certain

¹ See *Independent Chronicle*, for April 13, 1780; also the *Boston Gazette*, for June 12, and Aug. 14, 1780.

² Discourse about Civil Government, p. 5.

³ *Magnalia*, Vol. 2, p. 180.

⁴ *Vindication, &c.*, pp. 49, 89.

point of view, "a civil society," and "a civil corporation." The Editor of Winthrop's Journal speaks of each of our churches as "a body corporate." And what is more to the purpose than either, and in our view decisive: In the statute of 1754, re-enacted in 1786, only a few years after the adoption of the Constitution, the churches are expressly denominated "bodies politic." In the section which limits the income of Church grants, it is provided "that the income to any one such body politic,"—the identical phrase in the third article,—"shall not exceed three hundred pounds per annum."

But we have an argument, if possible, more conclusive than this. In the discussions attendant upon the formation and adoption of the Constitution, the "religious societies" spoken of in the third article were understood to mean churches; so that to churches, as well as to "towns and parishes," is secured, by the Constitution, "the exclusive right of electing their public teachers." In Boston, the minority offered eight distinct objections to the third article in the bill of rights. The third of these objections was as follows: "The people have no right to invest the legislature with power to authorize and recognize religious societies, &c., because, by religious societies we are to understand the churches of Christ, which can receive no authority, nor be subject to any requisition, of any legislature under heaven."¹ In the returns from Framingham, and from Holliston, we find this objection quoted and adopted, in the same words.

We quote the following from the *Independent Chronicle* of April 6, 1780. "Another part of the Article, which ought to be rejected with abhorrence, is this: 'The legislature shall have power to authorize and require religious societies to support the public worship of God. By religious societies, I suppose we are to understand the churches of Christ.'"

Of the same import is the following,

from the *Independent Ledger* of June 12, 1780. "My antagonist," (an advocate of the third article) "attempts to get along by saying, that the legislature have a right to require religious societies, or churches, to perform a civil duty. To which I reply, that the legislature may require the members of churches, considered as citizens, to perform a civil duty. But as *members of churches*, or in their religious character, they have no authority over them."

In further proof of the same general conclusion, we now present another class of testimony. It consists of letters from venerable men, written some thirty years ago, when the subject of church rights began to be publicly agitated. The first is from the late Dr. Dana, of Ipswich,—the father of Rev. Dr. Dana, of Newburyport,—dated April 13, 1827.

"I have a perfect remembrance of what passed in 1780, when the Constitution was pending. After the frame of it was voted in Convention, it was sent to all the towns for their adoption. It was read in town meeting where I live, and a committee was appointed to consider it and report. I was on that committee. It was considered, by parts, for several days. Explanations were given, as they were desired by one of the members of the Convention. At all of these meetings I was present. But at none of them, did I meet with one intimation, or expressed apprehension, of such a kind of exclusive right of towns, parishes, &c., as we are now called to believe in. In fact, had we then believed that such an exclusion of the church was intended, it is past conjecture 'that nine-tenths of this ancient town,' (of Ipswich) 'would have rejected it. Nor is it believed that it was with such an understanding that the Convention itself agreed, or could have agreed, in it. In every view, their silence on the subject is conclusive evidence.'

Respectfully, J. DANA."

The following is from William Nutting, Esq., a highly respectable citizen of Groton, dated November 6, 1827.

"I was twenty-eight years old, and had been member of the church eight years, when the Constitution of this Commonwealth was framed. I well remember the concern which religious people appeared to feel about the third article

¹ See *Boston Gazette*, of May 22, 1780.

of the Bill of Rights. But those members of the Convention with whom I conversed, assured me, that though the word 'church' was not used in said article, it was included or meant by the words, 'religious societies,' and that its right of choosing its own pastor was sufficiently secured. The closing section of the article was considered as securing the protection of law to 'a church,' as a 'religious society,' as well as to towns and other corporate bodies.

W.M. NUTTING."

Our next witness is the late Rev. William Greenough, of Newton. This letter is dated, June 4, 1829.

"In reply to the question you propose, allow me to state, that from 1776 to 1781, I resided chiefly in Boston, my native place. I was there during the sittings of the Convention which framed the Constitution of Massachusetts, and often attended for the purpose of hearing their debates, and I can assure you that I heard nothing, either in the Convention, or abroad among the people at that day, which led me to suspect that any part of the Constitution was designed to take from the churches their natural and immemorial right of choice, in the election of their pastors.

Respectfully yours,
W. GREENOUGH."

We introduce but one witness more, the late Rev. Dr. Crane, of Northbridge. This letter bears date, June 25, 1829.

"DEAR SIR,—Your letter has this moment come to hand, and I hasten to give you something like an answer. I am one of the few now living, who attended the Convention in 1780, not as a member, but a spectator. I listened to the debates, and remember better what was then said, than I do things of recent date. You ask whether it was my impression that the third article went to take away the right of election from the churches. I answer, that no member of that Convention, of any party, wished to take away that right. It was the design of the framers of the Constitution to *secure* and *confirm* the rights which the 'churches' or 'religious societies' had enjoyed. I am confident that the Convention was very jealous of the rights of the churches.

Yours, in affection,
JOHN CRANE."

We have here exhibited an array of evidence which we think must satisfy every impartial mind, as to the meaning attached to the disputed clause in the third

article of the Bill of Rights, at the time of the adoption of the Constitution of Massachusetts. And this, let it be remembered, is the point to be determined,—not what meaning can be put upon the words of the article now,—but what was the received meaning,—how was it understood,—in 1780? Then it was that the people adopted it; and the sense in which they adopted it is the sense of the Constitution. No man, or body of men, has a right to alter it, by putting a different construction on the words, more than by altering the words themselves. And after all the attention we have given to the subject, we have no doubt,—we can have none,—that this article was then understood and adopted, not as taking away from the churches their right of choice in the election of their pastors, but as confirming to them this right. We have proved, we think, with abundant evidence, that the churches were then understood as being in the number of those bodies, who were to have "the exclusive right of electing their public teachers, and of contracting with them" (if they so pleased) "for their support and maintenance."

Thus far we have examined the principal arguments by which the obnoxious decisions of our courts have been defended,—more especially that drawn from the language of the Constitution. We next proceed to urge objections to these decisions.

Our first objection is,—and this alone would be sufficient, if there was no other,—that the grand assumption, on which these decisions are made to rest, is *contrary to fact*. The assumption is this, quoting the very words of Chief Justice Parker in the Dedham case. "A church cannot subsist without some religious community to which it is attached. Such has been the understanding of the people of New England, from the foundation of the colonies."¹ Now, we insist that this assumption is *contrary to fact*. It is contrary to whole classes of facts,—to thousands of

¹ Mass. Term Reports, Vol. xvi., p. 505.

facts. "A church cannot subsist but in connection with some corporate parish, or religious society. Such has been the understanding of the people of New England, from the foundation of the colonies." And yet for many years after the settlement of New England, there were no parishes in the country; nor was parochial power committed to the towns. The church here was the original body. It preceded the State itself, and gave birth to the State. It preceded, by a great way, the organization of parishes. Through all this period, the churches not only chose their own ministers, but contracted with them and supported them. They built and owned the first meeting-houses, and had the power of levying and collecting money for this object. They assessed and collected money, not merely of church members, but of others. In short, they exercised all parochial power. Such power existed nowhere else. It was not committed to the towns till 1652, more than twenty years after the settlement commenced. Here, then, is one class of facts entirely inconsistent with the assumption of the courts. The churches actually did exist, and flourished for a course of years, without any connected parishes whatever. There were no parishes in the country with which they could be connected.

Another class of facts, inconsistent with the assumption of the Courts, consists in the frequent removal of organized, embodied churches, in all periods of our history. The original Church at Plymouth was not formed after landing, but came into the country in an embodied state. The first church in Boston was organized in Charlestown, and removed to Boston. The Old South Church, also, was organized in Charlestown. The first church in Dorchester was formed in England, and removed, in a body, to this country. The same church afterwards removed from Dorchester to Windsor, in Connecticut. The first church in Newtown (now Cambridge,) also removed to Connecticut, and was established at Hartford. In both

these removals, individual members were left behind; but contrary to the doctrine of the late decisions, these individuals were not regarded as churches. The churches were gone, with their pastors, and their majorities, and those who remained were subsequently formed into churches,—at Dorchester under Mr. Mather, and at Cambridge under Mr. Shepard. The church in Rowley removed, in a body, to this country, from some part of Yorkshire, in England. The first church in Wenham removed, in 1656, and commenced the settlement at Chelmsford. Similar instances have occurred during our whole history, for the last two hundred years; and how are they to be reconciled with the doctrine of the courts, that "a church cannot subsist but in connection with a parish," and that "such has been the understanding of the people of New England from the foundation of the colonies?"

But there is yet another class of facts to be introduced. There are, at this moment, hundreds of Congregational churches, in different parts of our land, which have no connection with incorporate parishes, or religious societies, and never had any. Some of these churches are in the cities, and in the older States; others are in the newly settled parts of our country. They own their meeting-houses; they settle and support their ministers; they exist and they flourish without the help or the hindrance of connected parishes; and thus contradict flatly the assumption of the courts, that "a church cannot subsist without some religious society to which it is attached."

We object, secondly, to the decisions in question, that they are inconsistent with the natural, inherent rights of our churches. Most of the churches are in possession of property, more or less. Some of this has been contributed by the members, and some they have received for others. But however acquired, it is their own; and they have a right to dispose of it according to their own convictions of duty.

Is not this, we ask, the natural, inherent right of the churches, as of every other voluntary association; a right which they may freely exercise, without offence to any one? But by the decisions of our courts, the churches are stripped of this inherent right. They cannot any longer do what they will with their own. Every church is indissolubly bound to some parish or incorporated society, and must submit to the will of such society, or she is robbed of all. She must receive just such a pastor, and hear just such a teacher, as the parish gives her; and the most she can do with her money even then, is to have the trouble of taking care of it, and paying over the avails of it to her corporate master.

We object, third, to these decisions, that they are inconsistent with the corporate rights of the churches. The churches of Massachusetts were, from the first, in the possession of corporate rights and powers. They were gathered and organized by law, and according to law. It was their province to decide, for many years, not only who should be eligible to office in the State, but who should exercise the rights of a freeman. They assessed and collected taxes of their members, and others, for the building of meeting-houses, and the support of ministers. Their corporate rights were expressly sanctioned by the legal adoption of the Cambridge Platform, according to which they were all constituted. And as though this were not enough, their deacons were made a corporation to hold their property in trust for them, by the act of 1754, and they were empowered to supervise the deacons, and call them to account. But this most equitable intention of the law of 1754 (which was re-enacted in 1786, and is still in force) is entirely set aside, and the corporate rights of the churches are annulled, by the late decisions. For no sooner is there a collision between church and parish, and the church is compelled in conscience to withdraw, than the parish tells her, "You are bound

to us for life, and cannot withdraw. You may vote to withdraw, and may go in a majority ever so large; but those who remain will be the church, and will retain the property, even to the records. Indeed, if you all go, and go by solemn vote, you go only as individuals; you die as a church; and we are competent to institute a new church, which will succeed to all the immunities which you have left." It thus appears that there needs but a collision between church and parish, in order to strip the church of everything, even of its existence. And the parish can create a collision at any time; and in many cases would be (pecuniarily) richly compensated for the violence and wrong which it might inflict in doing it.

Again, the views we here oppose are wholly inconsistent with the independence of our churches. We call ourselves Congregationalists, or Independents. It was their regard for the independence of the churches which separated our fathers from the ecclesiastical establishments of the Old World, and brought them to this country; and here they filled the land with independent churches, each having the power of self-organization, preservation, and government; acknowledging submission to no authority but that of the Saviour. Our churches still retain the name of Independents, but nothing more. By the late decisions, their real independence is quite taken away. They are in a state of thralldom; and the reason why they do not feel it is, their civil masters have not chosen, very recently, to exercise their power. Every church is indissolubly joined to some parish; and let her treatment be what it may, there is no divorce. She may vote what she pleases, but there she is. She may vote, to an individual, to withdraw, and may try to withdraw; but instead of doing so, she dies by her own hand, and leaves her inheritance to her persecutor. She cannot choose her own pastor, her presiding officer, but must be ruled and taught by one, and receive the ordinances at the hands of one, who is set

over her by others, it may be, against her conscience and will. She must hear such doctrine, and unite in such worship, as the parish shall direct, and, willing or unwilling, her property must go to pay for it. This is not an exaggerated account of the civil state of the churches of Massachusetts, according to the late decisions. It is their real state; and every church will be made to feel it as soon as the parish with which it is connected is pleased to exert its power. Where, then, we ask, is the independence of our churches—that independence, to secure which our fathers braved the dangers of ocean and exile? It is gone to the shadow, leaving only a name behind.

We object, again, to the late decisions of our courts, that they are inconsistent with other and previous decisions. Several cases, involving the rights of churches, parishes, and ministers, were decided in our courts previous to the publication of the Term Reports, which commenced in 1804. There was the case of *Goss vs. the inhabitants of Bolton*, in 1771; of *Mellen vs. the second parish in Lancaster*, in 1778; of *Fuller vs. the inhabitants of Princeton*, in 1783; and of *Chaplin vs. the second parish in Sutton*, in 1796. In these cases, such men as Judges Dana, Paine, Lowell, and Parsons, and Governors Sullivan and Lincoln, Sen., were employed as counsel. We have partial reports of them all, drawn up from notes, taken by the late Lieut. Governor Lincoln at the time. The cases were all similar, in one respect; the parish and church claiming that the pastor was legally dismissed, and he denying it, and suing for salary. A question like this would not involve directly, as it did not, the mutual relations of church and parish. And yet in all the cases, the original standing and rights of the church are acknowledged—a distinct and independent body—and not only so, but a corporate body. Thus, in the first case mentioned, Judges Dana and Lowell, who were concerned on opposite sides in the trial, both admitted the

corporate existence of the church; and in accordance with this, the records of the church were admitted in evidence. Also in the second case referred to, the church is called “a public corporate body.” In the last two cases, which were decided after the adoption of the Constitution, the same standing and rights were accorded to the church. The power of choosing its own pastor was distinctly asserted, and from this was inferred the right of dismissing him.

After the commencement of the Term Reports, the earliest important cases were those of *Avery vs. Tyringham*, and *Burr vs. the first Parish in Sandwich*. Both these cases were like those above noticed, the people claiming that the minister was dismissed, and he denying it, and bringing a suit for salary. The latter case was decided by Chief Justice Parsons, and on several points is in direct conflict with the positions of Chief Justice Parker in the Dedham case. For example, Chief Justice Parker decides that “the only circumstance which gives a church any legal character is its connection with some regularly constituted society,” and that “it cannot subsist without some such society to which it is attached.” But in the Sandwich case, Chief Justice Parsons says: “We have to decide upon the nature and powers of a Congregational church, as distinct from a parish,” and tells us that “a church and a parish are bodies with different powers.” Chief Justice Parker tells us (what every Congregational minister knows to be false) that those who “withdraw from a society cease to be members of that particular church with which the society is connected.” But Chief Justice Parsons says: “The members of a church are generally inhabitants of the parish; but this inhabitancy is not a necessary qualification for a church member.” Chief Justice Parker tells us more than once, that the church is a mere trustee for the parish, and holds its property for the use of the parish. But Chief Justice Parsons says: “The deacons are

made a corporation to hold property for the use of the church, and they are accountable to the members." Of these contradictory decisions, those of Chief Justice Parsons seem to us to be much nearest to the truth.

We further object, that under the decisions of which we complain, cases of extreme hardship have sometimes occurred, and are liable to occur again. Without calling names, we must be permitted to cite one or two examples.

Here was a church in which a sum of money had accumulated from the stated contributions at the Lord's table. As it was lying useless in the hands of the deacons, it was thought best to purchase with it a piece of land, to be holden by the church, to be improved under the direction and for the benefit of the pastor. The plan was carried into effect, and the land came legally into the possession of the deacons, to be held by them in trust for the church. Every thing was transacted harmoniously, and the plan proved to be a very good one during the ministry of the existing pastor. But after his decease, the church and parish disagreed. The parish undertook to impose a pastor on the church of different sentiments from those of the members, and (as many believed) of immoral life. The church remonstrated and entreated, but to no purpose. Supported by the late decisions, the parish would have its own way. The obnoxious minister was settled, and the church had no alternative but to withdraw. It was hard for them to leave their pews, and their house of worship; but under the circumstances, they thought it harder to remain. They voted, therefore, by a large majority, to withdraw. But they were soon given to understand that they could not withdraw, except as individuals; and that if they left in this way, they must leave all their property, even to their communion furniture and records, behind them. In these circumstances, what should these brethren do? They knew their property was their

own; they had purchased it with their own money; it was held in trust for them by their own deacons; the parish had no more right to it, than they had to the clothes on the church members' backs. But what, we ask again, could these distressed brethren do? They could submit and suffer. They could take the spoiling of their goods. They could in patience possess their souls, and wait for justice at a higher tribunal than that of their country.

To show the workings of these unfortunate decisions, we give another example. Here was a feeble church and society situated in a large and wealthy town. They had struggled through many difficulties and much opposition, but they had been united among themselves, and they had succeeded in maintaining the ordinances of the gospel. At length one of the best and wealthiest members of the church died, and left a considerable portion of his estate duly and legally secured to the church. No trust or use was expressed in the legacy, but it was to go in succession, and the income to be appropriated by a vote of the church. Not long afterwards, some of the inhabitants of the town were seized with a great desire to have the management of this property. So they contrived, one after another, to get into the society; and as soon as they were sufficiently strong, they drove away the minister, and settled one after their own liking. The church did all they could to prevent it, but they were disregarded and overwhelmed, and the society's minister was settled. Still, the church supposed that they might withdraw, retain their property, and re-establish the minister who had so long and so faithfully served them. But what was their astonishment and grief, when they found that even this last resource of the afflicted was denied them. They could not withdraw, but as individuals; and in doing this, they must commit ecclesiastical suicide, and leave their inheritance to their persecutors. And the legacy of their dear brother,

on whose grave the grass had scarcely begun to grow, must be perverted to the support of a ministry which he would have abhorred.

We hope, indeed, that instances like those here cited will not often occur in Massachusetts, under any civil regulations. But why should they ever occur? And especially, why should they, under the sanction of judicial decisions, which have the force of law? Better have no laws on the subject, than laws which hold out, not merely license, but encouragement, to wrong.

We only add, that the judicial decisions here remarked upon have not been generally acquiesced in, and will not be. They were not in the case of the church in Dedham; nor in any of the cases which have occurred since. By a vast majority of the good people of Massachusetts, who know anything of the circumstances, the church which separated from the first parish in Dedham has been, is, and will be considered, and denominated, the first church in that ancient town. It is the first church, and no court on earth can make it otherwise. And the same may be said of all other like cases. Much as our good people are disposed to respect the decisions of their judges, they will not believe—for they cannot—when a church votes, by a large majority, to withdraw from a parish, and by a large majority does withdraw, that still it leaves itself behind!

These decisions were not acquiesced in, at the time, by some of the ablest lawyers in the State, nor are they now. It is well known that the late Hon. Daniel Webster was always dissatisfied with them. He often said to his friends that he hoped the time would come, when he should be able to do something for the churches—to restore to them their rights, as corporate and independent bodies.

In a letter from one of the Judges of Maine, received in the year 1829, the writer says: "The Dedham case was a bold stroke. It astonished me. I first

saw it merely touched upon in a Boston newspaper; and in a letter to one of the Judges, I asked, whether the statement in the newspaper could be correct. I told him that I hoped not; for if correct it seemed to me a declaration of war against all evangelical churches."

In a letter from a distinguished lawyer in the Eastern part of Massachusetts, in the same year, referring to the Dedham case, the writer says: "This strange and unexpected decision, which has shocked the plain sense of good men, wherever it has been known, has never been well received, or acquiesced in, by the bar, or by intelligent lawyers of the Commonwealth. The doctrine by which the decision is attempted to be supported appears to us not less novel, strange, and untenable than the decision itself; and we regard both doctrine and decision in the light of mere assumption, or, what is quite as offensive, of judicial legislation."

The argument of the Hon. Lewis Strong, presented in writing in the Brookfield case, by which he endeavored to refute the doctrine of the previous decisions, and prevent the further plundering of our churches, is proof conclusive as to the light in which the matter was viewed by him.¹

But we will not protract this discussion further. We have examined the doctrine of the late decisions, have exposed the principal arguments by which they are supported, and have urged, at some length, our objections to them. We have endeavored to do it with all plainness and fairness, and yet with a degree of earnestness such as the magnitude of the cause demands. We have imputed no improper motives to the Hon. Judges by whom these decisions have been framed. We have said nothing to impeach their professional ability, or their qualifications for the high offices which they sustain. But they are liable, like other men, to be mistaken. They are specially liable to mistake on a subject like this,—a subject which they

¹ See Pickering's Reports, vol. 10, p. 172.

are not often called to consider, and with which their ordinary professional duties have no tendency to make them acquainted. They evidently do not understand the nature and just rights of a Congregational church. They do not appreciate the claims of these divine, these venerable institutions, and the importance, not only to religion, but to the state, of upholding and encouraging them, instead of crushing them.

And now the question comes up, in conclusion, *What shall be done?* "What steps shall be taken to recover the rights of Congregational churches, in their connection with parishes, which have been compromised by the decisions of Judges in the Supreme Court of this State?" This is the question with which we started,—the literal question submitted to your Committee. And though it is perfectly obvious that something should be done, it is not so easy to determine what steps to recommend.

At first view, it would seem best that the question should again be submitted to the Judges. But then we know of no case which is likely soon to come up, in which the question can be legally brought before them. Their opinions might be requested in a private, unofficial way; but as to the propriety of such a course, or the prospect of success in it, your Committee are not prepared to express an opinion.

The only other thing to be done (if it shall be decided to do anything,) is to bring the subject directly before the legislature. By legislative enactment of some kind, by amending the old law of 1754, or

by the passage of a new one, or even by a simple resolution, the legislature can remedy the evil which has been perpetrated, and restore to the churches their immemorial rights. The Constitution of the State, understood as it was at the time of its adoption, and for long years afterwards, is not at all in the way of such legislation. The Constitution, we have seen, was not designed, by its framers, to take from the churches their existing rights, but rather to confirm them.

We may have the greater hope of succeeding with the legislature, because the subject is not at all of a sectarian character. It does not cover Congregationalists alone, but Presbyterians, Baptists, Unitarians, Universalists,—indeed all denominations, in which churches are ordinarily associated with parishes in the support of public worship. As matters now stand, all such churches are alike exposed to be stripped of their property and rights; and hence all are alike interested to see the mutual relations between church and parish established on an equitable and Scriptural basis.

If nothing further can at present be done on this subject, your committee would respectfully recommend, that this Report, after having been duly considered and revised, should be published and circulated, with a view to call attention to the subject, and as a solemn protest against the judicial invasion of church rights of which we complain; that generations to come may understand, at least, that we have not surrendered the immemorial and unalienable rights of our churches, without remonstrance and rebuke.

THE RESULT OF AN ECCLESIASTICAL COUNCIL,*

PUBLICKLY DECLARED TO THE CHURCH OF CHRIST IN HOPKINTON, SEPT. 19TH, 1735.

At a Council of *Six Churches* of CHRIST (the Church in *Rumney-Marsh*,¹ the Church in *Berwick*,² the Church in the West-Precinct at *Sudbury*,³ the *South Church* in *Boston*,⁴ the *North Church* in *Boston*,⁵ the *New-North Church* in *Boston*,⁶) assembled at *Hopkinton*, Sept. 17, 1735, at the desire of the Church of CHRIST⁷ in said Place; the Rev. Mr. *Thomas Cheever* was chosen Moderator, and the Rev. Mr. *Jeremiah Wise* Assistant to the Moderator.

FTER solemn Supplications to the glorious Head of the Church, for His gracious Presence, Direction & Conduct, the

* We publish this ancient "Result"—now more than a century and a quarter old—not only on account of its intrinsic interest, but because it furnishes a good example of the thorough way in which our old-time Councils did their work; in *finding, judging and advising*. The appended notes contain such facts as are useful to comprehend it.—H. M. D.

¹ Now *Chelsea*, *Ms.* REV. THOMAS CHEEVER was then pastor of this church. He was one of the sons of the famous schoolmaster, Ezekiel Cheever; grad. H. C. 1677; and was ordained at Malden, in 1681. Charges were brought against him before an Ecclesiastical Council, in 1686, which were sustained, and he was dismissed May 20, 1686. After living long in retirement he recovered public confidence, and was ordained first pastor of the Church in Chelsea, Oct. 19, 1715, nearly thirty years after his dismissal from Malden. He continued his ministry at Chelsea near thirty-five years, where he died, Nov. 27, 1749, *et. 93.*

² Now *South Berwick*, *Ms.* REV. JEREMIAH WISE was then its pastor. He was eldest son of the famous Rev. John Wise, of Ipswich, author of "The Church's Quarrel Espoused," &c.; grad. H. C. 1700; was settled in South Berwick, Nov. 26, 1707, where he died, Jan. 20, 1756.

³ Now *Sudbury*, *Ms.* (the East Precinct being now Wayland.) REV. ISRAEL LORING was then pastor. Mr. Loring was born at Hull, April 6, 1682; grad. H. C. 1701; was ordained at Sudbury, Nov. 20, 1706. In 1722, the town was divided by the General Court, into two parishes, and the Church followed suit, Feb. 11, 1723. Mr. Loring continued pastor of that portion of the old church on the West side, until his death, March 9, 1772, *et. 90.*

⁴ Old *South Church*; REV. JOSEPH SEWALL, D.D., [See *Quarterly*, 1863, p. 201,] and REV. THOMAS PRINCE, [See *Quarterly*, 1859, p. 1,] pastors.

⁵ The second church formed in Boston, and that to

Council gave a publick Hearing to the Case in the Meeting-House. And we come now to declare what we *find*, what we *judge*, and what we *advise*; after maturely considering the Case and holding a long Conference

which Increase and Cotton Mather had ministered. REV. JOSHUA GEE, and REV. SAMUEL MATHER were now pastors. *Gee* was born in Boston, in 1698; joined the North Church in 1716; grad. H. C. 1717; was ordained colleague with Cotton Mather, Dec. 18, 1722. He died in the same pastorship, May 22, 1748, *et. 51.* *Mather* was son of Cotton Mather, by his first wife; born Oct. 30, 1706; early visited Europe; grad. H. C. 1728, *et. 17.* He was ordained colleague with *Gee*, over his late father's church, June 21, 1732. Difficulty arose, and he was dismissed, Dec. 21, 1741; and the church edifice, which is now that of the 1st Universalist Society, was built for him by his friends, where he ministered until his death, June 27, 1785, *et. 79.*

⁶ That which was identified with the meeting-house near the foot of Hanover Street, which has lately been sold to the Catholics; the church passing into union with the Bulfinch Street church. REV. JOHN WEBB and REV. PETER THACHER were its pastors in 1735. *Webb* was born in Braintree; grad. H. C. 1708; was ordained first pastor of the *New North*, Oct. 20, 1714; received Rev. Peter Thacher as colleague, in 1720; after Thacher's death, in 1738, was sole pastor until 1742, when Rev. Andrew Eliot was ordained his colleague; died in office, April 16, 1750, *et. 63.* *Thacher* was born in Boston, in 1677; grad. H. C. 1696; taught in Hatfield; studied theology with Rev. W. Williams, of H.; was ordained Nov. 26, 1707, over church in Weymouth; was installed colleague pastor of *New North*, Jan., 1720, where he died, Feb. 26, 1738, *et. 62.*

⁷ The Church in *Hopkinton* had been formed with 15 members, Sept. 2, 1724, and REV. SAMUEL BARRETT [born in Boston, grad. H. C. 1721, died in office, Dec. 11, 1772, *et. 73.*] ordained over it. The difficulty to hear which this Council was called, arose during the second ten years of his ministry. The Council first called consisted of Rev. Messrs. Cheever, of Rumney Marsh; Moody, of York, Me.; Wise, of Berwick, Me.; White, of Gloucester, Ma.; and Rev. Messrs. Thacher, Webb, Sewall, Prince, Gee and Mather, of Boston, with their delegates—to meet June 25, 1735. But it proving that, on account of distance and other circumstances, they could not be convened, the Church voted to strike out Messrs. Moody, White and Wise and send to the Church in Sudbury; but a second time the Council were providentially detained from meeting. This was, therefore, the result of the third effort to refer the matter to a Council. According to

with the Brethren of the Church of *Hopkinton* upon it. And,

I. AS to what we find.

1. WE find that there has been an Application from *five Brethren* of the Church in *Framingham*⁸ to the Church in *Hopkinton*, desiring Admission into that Church, and as the Reasons of it setting forth, that by repeated Applications to their Pastor to be communicated, they have long been seeking and have hitherto been denied the Priviledge of Consultation with their own Church, about the Order and Discipline of Congregational Churches, and about their Grievances occasioned by what they think Male-Administration both in Pastor and Church; and representing that they cannot expect to enjoy the Benefits of the Congregational Constitution as set forth by our Synods, which they think agreeable to the Holy

our notes above, the clerical members of Council present were :

Rev. Thomas Cheever, [Moderator,] of Chelsea.
Rev. Jeremiah Wise, [Assistant, do.] of Berwick, Me.
Rev. Israel Loring, of Sudbury.
Rev. Joseph Sewall, D.D., } Old South Ch.,
Rev. Thomas Prince, } Boston.
Rev. Joshua Gee, [Scribe,] } North Ch.,
Rev. Samuel Mather, } Boston.
Rev. John Webb, } New North Ch.,
Rev. Peter Thacher, } Boston.

⁸ Rev. JOHN SWIFT, then pastor. He was born in Milton, March 14, 1678-9; grad. H. C. 1697; was invited, in 1700, by unanimous vote, to settle in Marlborough, as colleague with Rev. Mr. Brimsead, but declined; was ordained at *Framingham*, Oct. 8, 1701; died in office, April 24, 1745, *et. 67.*

Who these "five brethren" were, may be probably inferred from the fact that Dea. Joshua Hemenway, William Ballard, Elkanah Haven, Moses Haven, Moses Haven, Jr., and Joshua Hemenway, Jr., were received by the Church in *Hopkinton* from the Church in *Framingham*, coincidently with the acceptance of this Result by the Church in *Hopkinton*, Sept. 19, 1735.

Barry [*Hist. Framingham*, p. 107,] intimates that the difficulty grew out of the residence in *Framingham* of Capt. Edward Goddard, formerly of the 1st Church, Boston, who entertained high notions of the importance and authority of the office of Ruling Elder, with which the Rev. Mr. Swift did not sympathize. Having made adherents—stated as "about 16"—Goddard, in 1732, asked admission to the Church in *Hopkinton*, and with five others, was received, Jan. 10, 1732-3. Mr. Swift asked the advice of the "Boston Association;" with what result is unknown. From these facts, and from some paragraphs in this Result, it would seem that that excitement between the Presbyterian-ly inclined Congregationalists, and the pure Congregationalists, which fifty years after troubled the churches, was even then at work.

Scriptures and the common Rights of Mankind, so long as they continue their Relation to the Church in *Framingham*.

2. WE find that the Church of *Hopkinton* in a Letter to the Pastor to be communicated, dated April 29, 1735, have suitably notified the Church of *Framingham* concerning the Application of the five Brethren aforesaid for Admission, and desired they might receive an Answer by the 12th of May: But that instead of any Answer from the Church in *Framingham*, the Pastor of the Church of *Hopkinton* received only a Letter to be communicated from the Rev. Mr. Swift, dated May 10th, 1735; not giving any Grounds to hope for an Answer from the Church of *Framingham*.

3. WE find a Diversity of Sentiments among the Brethren in the Church of *Hopkinton*, concerning the Admission of these Five Members:

SOME of the Brethren *objecting against* their Admission, 1. That such a Practice is contrary to Platform. 2. That in their present Case they cannot regularly be admitted by another Church, till the Church of *Framingham* has been dealt with in the Third way of Communion. 3. That such a Practice will be a hindrance to Reformation in *New-England* Churches. 4. That if these Members should be admitted into *Hopkinton* Church, while in their present Case, several evil Consequences may follow thereupon, &c.

OTHERS of the Brethren *pleading for* their Admission, 1. From the Arguments used in the *Preface of the Platform* to vindicate the Practice of gathering Churches out of Churches. 2. That Brethren may be relieved of Grievances, and be removed to another Church, in other ways than the Third way of Communion. 3. That supposing the Synod intended the Third Way of Communion as the proper Way of Relief in such a Case, yet they could not intend it for any other than such Churches as acknowledge the Congregational Platform. And that therefore they cannot conceive, that it ought to be urged as a necessary Requisite to their receiving the Brethren offering themselves as aforesaid, that they first proceed with the Church of *Framingham* in the Third Way of Communion, &c.

II. WE now proceed to declare, *What we judge* upon this case in the following Particulars,

1. WE judge that the Five Brethren aforesaid are not to be condemned in their present Circumstances for asking Admission into a Neighbour Church which they think more conformable to Scripture in their Order and Discipline. Because we find,

(1.) THAT they have made regular Applications to the Pastor to be communicated to the Church in order to obtain the Privilege of consulting with their own Church, about the Order and Discipline of Congregational Churches, and about their Grievances occasioned by what they think Male-Administration.

(2.) THAT they have repeated such Applications to their Pastor to be communicated.

(3.) THAT they have not acted hastily and rashly, but waited above Two Years for an Opportunity to consult with their own Church upon fore-mentioned Articles.

(4.) THAT they declare that to this Day they see no reason to expect the Privilege of consulting with their own Church upon the said Matters. And

(5.) THAT by certain Letters from their Pastor which ly before us, there appears no Prospect of their obtaining Relief, but by their calling a Council in such a Way as we think not agreeable to the Congregational Constitution.

2. WE judge that those Brethren of the Church of Hopkinton, who, for the Reasons aforesaid, object against the Admission of the Five Brethren from the Church of Framingham, have express'd a becoming Concern for the due Observation of the Order and Discipline in Congregational Churches; and that their Objections would have been sufficient to hinder the present Admission of the Five Brethren, if there was a reasonable Prospect, that the Church of Framingham would be ready to acknowledge Neighbour Churches in those Ways of Communion which are maintained in Congregational Churches according to the Results of our venerable Synods.

3. WE judge that the Brethren of the Church of Hopkinton, who, for the Reasons aforesaid, are for admitting the Five Bre-

thren, have express'd a becoming Tenderness for their Relief under their Grievances; and that the Church have expressed a due Concern for their Peace and Order, by calling in a Council of Sister-Churches to advise on this Occasion.

4. WE judge that the Admission of the Five Members by the Church of Hopkinton would be according to the Principles of the Reformation, as also to the Platform which the said Church apprehends to be agreeable to the Scriptures, and embraces as the Rule of their Church-Order and Discipline. Which Judgment we think may be supported by the following Considerations :

(1.) THE Five Brethren declare, *They cannot with a good Conscience contentedly remain in the Relation of Members of a Church wherein no Platform of Government is acknowledged, and wherein at the same time they are ignorant of the Extent of the Pastor's Power and the Rule of their Duty in their Relation to such a Church*; meaning the Church of Framingham: as appears by the Church of Hopkinton's Letter to the Church of Framingham, dated April 29th, 1735. Upon which we would observe, That in the *Platform*, Chap. 13. § 4, several *just Reasons of a Member's removal of himself* from a Church are mentioned, and other *like Reasons* are supposed. Now the Case of *Persecution* is one of the *just Reasons* mentioned: and in the *Preface of the Platform* it is declared, that as this may be done in *Time of Persecution*, *the like may be done by the Members of any Christian Church for Satisfaction of Conscience: Peace of Conscience being more desirable than the Peace of the outward Man; and Freedom from Scruples of Conscience being more comfortable to a sincere Heart than Freedom from Persecution*. So that the Case of the Five Members is one of the Cases *supposed*, which are like to the Cases *mentioned*, as just Reasons of a Member's removing himself from a Church.

(2.) AN Opportunity to consult their own Church is plainly *supposed*, when 'tis made the *Duty* of Church-Members to consult the Church whereof they are Members about their Removal, *Platf.* chap. 13. § 2. And when a Church is consulted in such a Case, if a Member's Removal be not *manifestly unsafe and sinful*, but the *Case be doubtful*

and the Person not to be persuaded, it seemeth best for a Church to leave the matter to GOD, and not forcibly to detain him, as in § 3. Now if (as we think) it could be the Duty of the Church of *Framingham* to dismiss the Five Members on this Account, had they the hearing of their Case; we think an Ecclesiastical Council may Advise their Admission into another Church, when they are denied the Priviledge of consulting their own Church about their Removal.

IF it be objected, *That Faithfulness of Brotherly Love in Church Relation requireth that the Members of a Church should first convince their Brethren of their sinful Defect, and duly wait for their Reformation, before they depart from them:*¹ We think it sufficient to Answer, 1. That in order to convince their Brethren, it must be supposed that Church-Members have the Priviledge of consulting with their own Church. But this Priviledge has been denied the Five Brethren, when by repeated Applications they have been seeking the same. 2. That the Five Members may be said to have waited more than Two Years for the Reformation of their Brethren, in the use of what Means they have been admitted to improve.

And,

IF it be objected, *That by the hasty Departure of sound Members from a defective Church, Reformation is not promoted, but many times retarded, and Corruption increased:*² 'Tis sufficient to answer, 1. That we cannot think the Departure of the Five Brethren has been hasty, for the Reason aforesaid. 2. That considering how long the Five Brethren have waited already, endeavouring in vain to obtain the Priviledge of consulting their own Church, we cannot think they have any just Reason to expect the Reformation of their Brethren will be effected by their continuing longer among them, or to fear that the Corruption which may grow upon their Removal will be laid to their Charge.

(3.) AS the Five Brethren have taken the proper Methods practicable according to their Ecclesiastical Principles to remove Objections out of the way of this Translation of their Membership, by applying to the Pastor of the Church of *Framingham*, to

communicate their Desires to the said Church; so the Church of *Hopkinton* have also taken the proper Methods practicable according to their Ecclesiastical Principles, to remove Objections out of the Way of their Admission of the Five Members, by desiring the Pastor of the said Church of *Framingham*, to communicate the propounded Case to the said Church of *Framingham*: But neither the Five Brethren, nor the Church of *Hopkinton*, have been able to obtain this Communication.

(4.) BOTH the said Five Brethren as also the said Church of *Hopkinton*, having thus taken the proper Methods to remove Objections to this Translation, and given fair Opportunity to the Pastor of the Church of *Framingham* to communicate the Proposal to his Church, and the said Church of *Hopkinton* after above Four Months waiting receiving no particular Objection against the said Admission, the Time of waiting is plainly of sufficient Length; and no particular Objection being made either by the Church of *Framingham* or their Pastor to the said Admission, their so long Silence must in Reason discharge the Church of *Hopkinton* from expecting any Objections from the said Pastor and Church of *Framingham*: And their not objecting when duly informed and desired is the same as to acknowledge they have no Objection to lay before them against this Admission. For tho' the Pastor of the Church of *Framingham*, in a Letter to the Church of *Hopkinton* of May 10th last, signified in general Terms, that he had Objections; yet neither mentioning then what those Objections were, nor communicating them since to the said Church of *Hopkinton*, but even in the said Letter declining all such Communication; the said Church of *Hopkinton* must needs be justified in having no Regard to the said general Insinuation: For a general Signification of Objections, when the Particulars are concealed and refused to be laid before them, are no Objections at all; insasmuch as they are not such which the said Church can judge of, and therefore should not hinder them in relieving and admitting their aggrieved Brethren.

(5.) THERE being thus no Objection from the Church of *Framingham* to the Church of *Hopkinton's* admitting the said

¹ Platf. Pref.

² Ibid.

proposed Members, the said Church of *Hopkinton* must needs be at an equal Liberty to admit them, as in any other Case where Persons have been timely propounded to full-Communion and no Objection offered.

III. WE now proceed therefore in the last Place to give our *Advice upon the whole*.

AND upon the whole, we advise the Church of CHRIST in *Hopkinton* to express their christian Charity, and relieve the said aggrieved Brethren, by admitting them into their Full-Communion. For,

1. THOUGH, were there a reasonable Prospect of practising the 3d Way of Communion with the Church of *Framingham*, the Five aggrieved Brethren might rather have sollicited such a Process with their Church, in order to their Relief and the rectifying what they apprehend amiss among them: yet considering the lamentable Degeneracy of many of the Churches in this Country from the excellent Principles of their Fathers, concerning Consociation and Communion of Churches, as declared in their renowned Synods, as also the late great Opposition made to the Practice of those Principles, (together with our Uncertainty of the Principles of the Church of *Framingham*, and of all those other Churches who have not declared themselves in these Matters) such a Process appears at present unadvisable; there being neither any Prospect of other churches engaging in it, nor the Church of *Framingham* submitting to it: Tho' we hope, that before long the Churches will be more generally awakened, to enter into an explicit Consociation for the Exercise of that further Watch and Communion they owe to each other for their mutual Safety and Benefit.

2. THIS being at present the unhappy Case of the said Five aggrieved Brethren, and there being no other practicable Way that we know of for their Relief according to our Ecclesiastical Principles, but by being admitted into the Church of *Hopkinton*, and there being no just Objection made either by the Pastor or Church of *Framingham*; the christian Charity of the Church of *Hopkinton* must needs oblige them to sympathise with their aggrieved Brethren, relieve them of their Burdens, and admit them to their Full-Communion; being the nearest Church they apprehend to be compleatly formed

according to the Mind of CHRIST, and wherein they may fully enjoy their christian Priviledges.

3. AS to the Evils suggested to be like to follow this Exercise of their christian Charity....The Communion sollicited by the Five aggrieved Brethren being a Priviledge which by the Law of CHRIST they are entituled to; and their Admission to it by the Church of *Hopkinton* being an Act of Charity which these are also by the same Law obliged to exercise; it must be the Duty of the Church of *Hopkinton* rather to hope that the great Head of the Church will prevent the Evil, and follow it with Good Effects, for the Advancement of his Kingdom and the Revival of that good Order and Discipline in our Churches which were a great part of our ancient Glory, and we pray may soon return.

To conclude: AS we cannot but declare our extraordinary Satisfaction, in the Free Conference we have had with our Christian Brethren of the Church of *Hopkinton* of both sides of the Question, and in the eminent Gifts and Graces of CHRIST we apprehend appearing in them, which has contracted our high Esteem of and dear Affection to them: so we earnestly pray and are perswaded that the same Spirit of our common Lord will continue with them, and that by his gracious Influence they will be wise to watch against every Suggestion rising in them that may have a tendency to break their mutual Charity; and careful to honour their Profession, by striving who shall most promote the Exercise of this lovely Grace, which is the Bond of Perfectness, and in the Exercise whereof they are to grow up in a likeness to Him their Head, till they be presented to Him a glorious Church without Spot, and blameless, and with exceeding Joy.

*Thomas Cheever, Moderator :
In the Name, and at the Desire of, the Council.*

*Read and Voted unanimously by the Council
and signed by the Moderator, Sept. 19th,
1735.*

Attest, Joshua Gee, Scribe.

A True Copy, Joshua Gee, Scribe.

*N. B. When 'tis said *Voted Unanimously*, it is to be understood, that the Result was voted by all the Members of the Council, except one who was absent.*

ENGLISH PERIODICALS.

EDITED CHIEFLY BY CONGREGATIONALISTS.

[From the English Year Book of 1863.]

Annual.

Title.	Editor.	Publishers.	Time.
1. Congregational Year Book,	Rev. R. Ashton,	Jackson, Wal-	January 1st.
2. Congregational Register of the West Riding of Yorks,	Rev. J. H. Morgan,	ford & Hodder, { Houlston and { Wright,	July 1st.

Quarterly.

3. The Journal of Sacred Litera- ture and Biblical Record,	Rev. B. H. Cowper,	Williams and { * Norgate, {	Jan., Apr., July & Oct.
4. The British Quarterly Review,	Rev. Dr. Vaughan,	Jackson & Co., {	"
5. The Educator,	Rev. W. J. Unwin, M. A.	Jackson & Co., {	"

Monthly.

6. The Evangelical Magazine,	Rev. J. Stoughton,	Jackson & Co., {	1st of each month.
7. The Missionary Magazine,	Rev. Dr. Tidman,	Jackson & Co., {	"
8. The Juvenile Missionary Mag- azine,	Rev. E. Prout, F. G. S.	Jackson & Co., {	"
9. The Christian Witness,	Rev. Dr. Campbell,	Snow, {	"
10. The Christian's Penny,	Rev. Dr. Campbell,	Snow, {	"
11. The Eclectic Review,		Jackson & Co., {	"
12. The Monthly Christian Spec- tator,	Rev. E. White,	Elliot Stock, {	"
13. The Northern Monthly,		Kent, {	"
14. The Liberator,	J. C. Williams, Esq.,	Nelson, {	"
15. Our Own,	Rev. Dr. Parker,	Andrews, {	"
16. The Homilist,	Rev. David Thomas,	Jackson & Co., {	"
18. The Weekly Offering Record,	Rev. J. Ross,	Freeman, {	"
19. The Book and its Mission,	L. N. R.,	Kent, {	"
20. The Mother's Friend,	Mrs. Morgan,	Jackson & Co., {	"
21. The Jewish Herald,	G. Yonge, Esq.,	Jackson & Co., {	"
22. The Bible Class Magazine,	Mr. Groser,	Sunday Sch. Un., {	"
23. The Harbinger,	Rev. J. Woodhouse,	Freeman, {	"

Weekly.

The Nonconformist,	E. Miall, Esq.,	Miall, Bouvierie {	Wednesday.
The British Ensign,	Dr. Campbell,	Pratt, Bolt court, {	Tuesday.
The Patriot,	Various,	Howat, Bolt {	Thursday.
The British Standard,	Dr. Campbell,	Pratt, Bolt court, {	Friday.
The Dial,	P. Bayne, Esq.,	P. Bayne, Esq., {	Friday.

SCOTTISH—Monthly.

The Scottish Congregational Magazine,	Various,	Fullarton, {	1st of each month.
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IRISH—Monthly.

The Irish Congregational Mag- azine,	Various,	Elliot Stock, {	1st of each month.
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WELSH CONGREGATIONAL PERIODICALS.

1. Beirniad (<i>Quarterly</i>)	J. Davies, Aberaman; W. Roberts, Brecon College.
2. Dysgedydd	W. Rees, Liverpool, and others.
3. Diwygivr	D. Rees, Llanelli.
4. Annibynwr	J. Thomas, Liverpool.
5. Cronicl	J. Roberts, Conway.
6. Tywysiad	T. Davies, Llanelli.

7. **YDDIADUR YR ANNIBYNWYR**—Published annually, under the joint editorship of Revs. J. Davies, Aberaman; H. Pugh, Mostyn; T. Rees, D.D., Beaufort, and W. Williams, Hirwaun.

The "Gwladgarwi," "Baner Cymru," "Udgorn y Bobl," and "Cyfaill y Werin" newspapers, are all partly edited by Congregational Ministers.

CANADIAN CONGREGATIONAL PERIODICALS.

"The Montreal Witness," published daily at 3 dollars, semi-weekly at 2 dollars, and weekly at 1 dollar 50c. per annum, at Montreal. A commercial and family newspaper, looking at public events from a Christian point of view. John Dougall, proprietor.

"The Canadian Independent," a monthly magazine, devoted to the interests of the Congregational churches of Canada. Published for the proprietors by Chewitt & Co., Toronto. Rev. Thomas Reikie, of Bowmanville, editor. 1 dollar a year.

"The Sunday School Dial," an illustrated religious paper for children. Monthly, 15 cents a year. Owen Sound; William Wye Smith, editor and proprietor.

CHORUS NOVÆ HIERUSALEM.

[This Paschal Hymn—attributed to Fulbert of Chartres, who died, about A. D. 1029—may quicken the pulses of our modern devotion. The Latin is from Königfeld's *Hymnen und Gesange aus dem Mittelalter*, p. 106, and the translation from the Rev. J. M. Neale's exquisite *Medieval Hymns and Sequences*, p. 29.

H. M. D.]

Chorus novæ Hierusalem
Novam meli dulcedinem
Promat, colens cum sobriis
Paschale festum gaudiis:

Quo Christus, invictus leo,
Dracone surgens obruto,
Dum voce viva * personat,
A morte functos excitat.

Quam devorarat, improbus
Prædam refudit tartarus
Captivate libera
Iesum sequuntur agmina.

Triumphat ille splendide
Et dignus amplitudine,
Soli polique patriam
Unam fecit rempublicam.

Ipsum canendo supplices
Regem precemur milites,
Ut in suo clarissimo
Nos ordinet palatio.

Thou New Jerusalem on high
Break forth in sweet new melody!
That we may keep, from woe released
With sober joy our Paschal Feast:

When CHRIST, unconquered Lion, first
The dragon's chains by rising burst,
That, while with living voice He cries,
The dead of former times might rise.

Swallowed in other years, his prey
Must Tartarus restore to-day:
And many an exiled band set free
With JESUS leaves captivity.

Right gloriously HE triumphs now,
Worthy to WHOM should all things bow:
Who, joining Heaven and Earth again,
Makes one Republic of the twain.

This praise as we His soldiers sing,
'Tis ours to supplicate the King,
That in His Palace bright and vast
We may keep watch and ward at last.

* The allusion here is to the mediæval belief that the lion's whelps are born dead, but that their father, by roaring over them on the third day, raises—or restores—their life.

Congregational Necrology.

Rev. OTIS LOMBARD, the subject of this obituary, was born in Springfield, December 24, 1814, a descendant of one of the long settled and respected families of that place. In March, 1827, he entered Monson Academy, where he fitted for college. While yet in only his fifteenth year, 1829, he became a member of Amherst College, and after teaching a year in Greenfield, 1833, graduated from that institution in 1834. Early in the winter of the succeeding year he took charge of the Academy in Goshen, Ct., soon after leaving which he had a severe attack of brain fever, which, for nearly a year, unfitted him for much mental labor.

From this time on till the winter of 1844, he was engaged in teaching and study, when this entry is made in his journal:—"The question whether I ought not to abandon every other occupation and enter immediately upon the duties of the Christian ministry, or at least upon a diligent preparation for them, is pressing with great weight upon my mind. I have not felt satisfied for more than a year past. The question is continually pressing itself upon me. But in truth, I do not feel willing. I have been trying to evade and escape from the responsibility, but my conscience is ill at ease. I am more and more troubled every day, and must now take the whole subject into serious and deliberate consideration, and settle it finally, for I have no time to lose." A month later, he writes:—"My mind is at length settled, and I have resolved to make an effort to serve God, as a minister of reconciliation. I have come to this conclusion, after much thought, and have taken my resolution, because in my utmost soul I believe it my duty. I dared not do otherwise, because I felt a constraint upon me. Woe is me if I preach not the Gospel."

He immediately entered upon a course of theological reading, and meanwhile, to give himself a support, opened a small school. In May, 1845, he presented himself before the Hampden East Association, asking their advice as to his future course, and desiring a license, if in their judgment proper under the circumstances. After an examination, he received the license, still, however, continuing his studies. For six months he supplied the church in Curtilisville, Berkshire Co., Ms.; for three years was a teacher in Williston Semina-

ry; in August, 1848, went to the 2d church in New Marlboro', Ms.; was ordained there June 14, 1849, dismissed June 14, 1860; leaving the church much strengthened and revived. For a year and more afterwards he supplied the church in Indian Orchard, Ms., when he died, February 13, 1863, in the 49th year of his age.

While in New Marlboro', he married Miss Elizabeth Sheldon, of the same town, a true helpmeet, who, with their only child, survives him.

As his sickness was quite singular, a post-mortem examination was had, and disclosed a tumor in the brain, as the cause of his death. His last was a second painful attack, from the first of which he had comfortably recovered only a little while before.

He was a pastor rather than a preacher; a thinker rather than an orator; a strong lover of the truth, and thence a diligent searcher after it; strictly conscientious in all his duties—very methodical in his plans and life; mild in his disposition, beloved by all; a good man without guile, whose light shone with a daily brightness, convincing that he was a Christian indeed. The brethren of the Berkshire South Association, with which he had been connected twelve years, deeply regretted his removal from them and his death. It was by him, while acting as their Statistical Scribe, that the present mode of collecting the statistics of Massachusetts, was suggested. W. H. P.

Rev. ALBERT SMITH, D.D., died in Monticello, Ill., April 24, 1863, aged 59 years, 2 months and 9 days.

He was a son of Harry and Phebe (Henderson) Smith, and was born at Milton, Vt., February 15, 1804. He was clerk in a store at Vergennes, Vt., till he arrived at the age of majority, and it was his intention to make the mercantile business his pursuit for life; but finding no satisfactory opening, he commenced the study of law at Hartford, Ct. When about twenty-three years old, he experienced a change of heart, and turned his attention to the ministry. He was graduated at Middlebury in 1831, taught a year in Hartford, Ct., and Medford, Ms.; and commenced the study of theology at New Haven, but removed to Andover, where he was graduated in 1835.

He was ordained pastor of the Congregational church in Williamstown, Ms., February 10,

1836, and was dismissed, May 6, 1838, to become Professor of Languages and Belles Lettres, in Marshall College, at Mercersburgh, Pa. In 1840 he was called to the Professorship of Rhetoric and English Literature, in Middlebury College, where he remained about four years. He was installed pastor of the Congregational church in Vernon, Ct., in May, 1845, and dismissed in October, 1854, on account of declining health. The winter of 1854-55, he spent in Peru, Ill., preaching as he was able. A part of the following year he spent in Duquoin, in the service of the Home Missionary Society. In the fall of 1855, he was settled at Monticello, and there remained till his death, for several years prior to which he was in feeble health.

"He was a man of uncommon intellectual power, a superior scholar, and in all respects an admirable man. With a mind highly disciplined, and accustomed to close logical reasoning, and stored with varied and extensive knowledge, his sermons, while eminently evangelical, were rich in matter and conclusive in argument. By some they were sometimes regarded as too profound, if not incomprehensible. But to the cultivated mind, they were rich and instructive. He was a man of system and method. Every thing had its time and place, and was sure to be attended to. As a man and friend he was genial and sincere, in prosperity a monitor, and in adversity a tender sympathizer and wise counsellor."

He received the degree of D.D., from Shurtleff College, in 1860. P. H. W.

Rev. RUFUS WILLIAM BAILEY died in Huntsville, Texas, April 25, 1863, aged 70 years and 12 days. He was a son of Lebbeus and Sarah S. (Merrick) Bailey, and was born in Yarmouth, Me., April 13, 1793. He was of Pilgrim descent, and six generations of his ancestors lie buried around Plymouth Rock in different towns in Plymouth county. He was graduated at Dartmouth in 1813, and after teaching the academies in Salisbury, N. H., and Blue Hill, Me., commenced the study of law with Daniel Webster; but, at the end of the first year, experiencing a change of religious views and feelings, he entered Andover Theological Seminary, where he spent one year, and completed his studies with Rev. Francis Brown, D. D., President of Dartmouth College. He was tutor in his Alma Mater one year, 1817-18. In the fall of 1817 he was licensed by the Orange Association at Windsor, and commenced preaching to a congregation at Norwich Plain. Here a church was organized June 15, 1819, and he was or-

dained its first pastor, Nov. 24, 1819. Rev. Nathan Perkins, of Amherst, Ms., preached the sermon. During his ministry at Norwich, they were added to the church, including the constituent members, forty seven persons. He was at the same time Professor of Moral Philosophy in the Military School.

He was dismissed from Norwich Nov. 12, 1823, and then went to Pittsfield, Ms., where he was installed April 14, 1824, the immediate successor of Rev. Heman Humphrey, then recently elected to the Presidency of Amherst College. Here his health failed, after the labor of nearly four years, and the pastoral relation was dissolved, Sept. 27, 1827. By the advice of physicians he sought a warmer climate, and was thereafter engaged mainly in teaching and in literary pursuits, preaching as opportunity offered and health permitted. He taught twelve years in South Carolina, three years in North Carolina, and seven years in Virginia. He also traveled six years in Virginia as agent of the Colonization Society. In 1854 he went to Texas on business, and was elected Professor of Languages in Austin College at Huntsville. This office he accepted, and occupied a part of two years, when he resigned. He was elected President of the same College, Dec. 16, 1858, and continued in that office till his death.

In 1837 a series of his letters on slavery originally published in a newspaper, and addressed to Rev. Silas McKeen, were gathered and published in New York in a duodecimo volume of 110 pages, entitled "The Issue." In 1838 he published a volume of eight sermons, called "The Family Preacher," which was afterwards stereotyped and published by the Presbyterian Board of Publication, under the title of "Domestic Duties, or the Family on Earth a Nursery for Heaven." He also published a volume of letters to daughters, under the title of "The Mother's Request." This was adopted by the Presbyterian Board and published as "Daughters at School." He was the author of the tract "The Beginnings of Evil," published by the American Tract Society, of several sermons published at intervals in the National Preacher, and of a "Primary Grammar," and "Manual of English Grammar," which have been extensively introduced into Southern schools.

In June, 1819, he married Lucy, youngest daughter of Hon. Reuben Hatch, of Norwich, Vt., by whom he had eight children, only three of whom, a son and two daughters, survived her. She died in Camden, S. C., in 1831, and after ten years of widowhood he married Mrs. Mariette (Perry) Lloyd, of

Waterbury, Ct. She died at Saratoga Springs, in March, 1853, leaving one daughter.

P. H. W.

Rev. JAMES AVERILL died at Lafourche, La., June 11, 1863, aged 48 years.

He was born in Griswold, Ct., May 29, 1815. He was the eldest child of his parents, who died on two successive mornings, and were buried in the same grave. Of them it might be truly said, "lovely and pleasant in their lives, and in their death they were not divided." The father sustained the office of Deacon in the First Church of Griswold, at the time of his death—an office which he had filled for many years, to entire acceptance, always having the interests of the church at his heart; and in this respect it is enough to say of his wife, that she was like minded. The most important incident in the early life of our departed friend was his conversion, and his desire for the ministry from the moment of his conversion. He fitted for college at the then famous institution, Plainfield Academy; graduated at Amherst College, in 1837; pursued his theological studies at New Haven, and graduated from the theological department of that institution in 1840; was ordained over the church in Shrewsbury, Ms., June 22, 1841, where he continued to labor with much success (his people enjoying two seasons of special religious interest during his continuance with them) till ill health compelled him to resign his charge in 1848, and for a season to remit his labors. With the improvement of health he was resettled in Plymouth Hollow, Ct., Oct. 13, 1852, and was dismissed at his own request, June, 1862, with an understanding that the dismissal was to take effect on the anniversary of his installation, giving him a ministry of ten years with that people. Soon after his last dismissal he accepted the Chaplaincy of the 23d Regiment of Connecticut Volunteers, and accompanied his regiment to Louisiana. His health was unfavorably affected by the climate from the first, and with the sultry heat of summer he became the victim of remittent fever, of which he died after a sickness of two weeks. Such is a brief outline of one who has passed away in the midst of his days, but who lived long enough to leave his mark on the age.

We live in deeds, not years; in thoughts, not breaths; in feelings, not figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best. Dr. Wm. H. Trowbridge, the surgeon, bears testimony to the esteem in which his friend and room-mate was held by

the regiment. "He died as a soldier, not the less a martyr to his country's cause because the enemy's sabre did not cleave, or the enemy's bullets pierce him; but ever true to his country's cause, he thought of no danger, felt no fear, lived for liberty, and died at his post with the harness buckled. His memory is embalmed in our hearts. May his example inspire us on in the good cause of freedom—the cause of God." The truth is, Mr. Averill was every whit a man, naturally genial; good feeling came out through the eye before the voice had time to give it utterance. He thought for himself, and expressed what he thought with great firmness; not obtrusive in giving his opinions, but ready to give them at any time, without equivocation or qualification. He was an ardent friend of the great philanthropic and moral enterprises of the day; a stanch advocate of temperance, and a bold, everywhere outspoken anti-slavery man. His love for his country and human freedom, as connected with the suppression of this most atrocious rebellion, moved him to break away from his family and join the army, join as a soldier, if in no other capacity; at all events to cast in his lot with the men who were ready to lay down their lives at the call of their country. He has laid down his life at the call of his country and his God.

Praise! for yet one more name with power endowed,
To cheer and guide us onward as we press;
Yet one more image on the heart bestowed,
To dwell there beautiful in holiness.

As a preacher and as a pastor, Mr. A. enjoyed a very desirable reputation; straightforward and energetic in the pulpit, kind and faithful in his pastoral intercourse, he was loved for his own sake, yet more for his Master's sake while he lived, and in his death is greatly lamented. Mr. Averill was twice married, and leaves a wife and five children, the eldest son by his first marriage being himself connected, in medical service, with the army. His remains are to be removed from their temporary resting-place when the season will permit, and to be deposited by the side of his first wife in the cemetery at New Haven—a cemetery which is garnering much precious dust.

Rev. JONATHAN KITCHEL, (father of Rev. H. D. Kitchel, D.D., of Detroit, Mich.,) died at Mount Pleasant, Iowa, July 4, 1863. He was born in New Jersey, November 17, 1785, and was, therefore, nearly 78 years old, at the time of his death. He was licensed to preach, September 29, 1808, and was first in the

ministry over fifty years ago, in a parish in Whitehall, N. Y. Then at Smithfield, near Utica, N. Y. Then at Bolton, on Lake George, N. Y. Afterwards in the State of Vermont, and two contiguous parishes in New York, at Lewis and Peru. Since he came to the West, some twenty years ago, he has been very infirm, and has only exercised his ministry occasionally. Yet his zeal for the cause of his Master has never seemed to abate, nor has the weight of years or infirmity, kept him from manifesting a constant interest in the prosperity of Zion. Especially has this been true of the last years of his life, during which he has been a respected member of the Congregational church in Mount Pleasant, Iowa. His pastor there (the writer of this brief notice) will never forget the warmth of his devotion, the kindness of his counsels or the heartiness of his sympathy in all that pertained to the advancement of the Redeemer's kingdom. His last interview, but a week before his death, was marked with tears of sympathy as he spoke of the prospects of the church. But second only to his love for Zion, was his patriotic, his deep, and intense concern for our country in this its time of trial. Having long been an earnest advocate of the cause of freedom, his whole heart seemed drawn out for the success of the Union, and the downfall of the hated system that is seeking its destruction. Day after day so long as his feeble strength would permit, could he be seen, with staff in hand, seeking the latest news from the seat of war, and the joy or sorrow depicted on his countenance, would plainly tell whether the news was joyful or the reverse. It was eminently fit that such a venerable patriot and minister, should pass away on the morning of our nation's birth day. Though he lived not to rejoice over our glorious victories, yet we cannot but feel that it has all been ordered well. His last hours were peaceful, and he rests from his labors. A large circle of friends will mourn his loss, but they will also unite with us in saying, "Servant of God, well done."

A. J. D.

Rev. HARVEY NEWCOMB died in Brooklyn, N. Y., August 30, 1863, aged 60 years, lacking two days.

He was born in Thetford, Vt., Sept. 2, 1803, the son of Simon and Hannah (Curtis) Newcomb. In 1818, the family removed to Alfred, N. Y., which was then the far West. When less than sixteen years old, he commenced teaching school, and continued in that occupation most of the time for eight years. In the spring of 1826, he became publisher and editor of a newspaper in Westfield, N. Y.,

where he remained two years, and then removed to Buffalo, and edited the Buffalo *Patriot* nearly two years. In 1830 and 1831 he published the *Christian Herald*, at Pittsburgh, Pa., and a paper for children. For nearly ten years, beginning in 1831, he was employed mainly in writing Sabbath School books, of which he produced a large number.

He was licensed to preach the gospel by the Middlesex South Association at Saxonville, Ms., Feb. 8, 1840. His first employment as a minister was at West Roxbury, Ms., where he was stated supply of the Congregational Church in 1841-2. He was ordained pastor of the Congregational Church in West Needham, Ms., Oct. 6, 1842. Rev. S. Harding, of East Medway, preached the sermon. He was dismissed July 1, 1846, and in 1847 became stated supply of a new church in Grantville, over which he was installed Dec. 9, 1847. Rev. Nehemiah Adams, D.D., preached the sermon. From this pastorate he was dismissed Nov. 8, 1849, and returned to editorial life for a season, being assistant editor of the *Daily Traveler* for about a year, and of the *New York Observer* two years. Several years were now employed in book-writing, establishing mission Sabbath Schools in Brooklyn, N. Y., and preaching to the Park Street Mission Church in that city. In the fall of 1859 he again became a pastor, being installed Oct. 26th, over the Congregational Church in Hancock, Pa. Rev. Mr. Dunning, of Franklin, preached the sermon. In this pastorate he continued to labor as long as his health allowed him to remain in active life.

The chief feature of Mr. Newcomb's life was his voluminous authorship, in which he was surpassed by very few of his contemporaries. A list of his works, in possession of the writer of this notice, contains the titles of not less than one hundred and eight volumes. A large number of them were published anonymously. More than forty were Sabbath School books, among which were fourteen volumes of Church history, and the great majority of all his works had special reference to the wants of children and youth. Some of them had a very large circulation. Of "Anecdotes for Boys" and "Anecdotes for Girls," 24,000 copies were sold; of "How to be a Man," and "How to be a Lady," 34,000 copies; of his question books for Sabbath Schools, more than 300,000 copies. According to a calculation made several years ago, there had then been circulated, of all his works, nearly sixty-five million pages. On all these there was hardly a line, which, dying, he could wish to blot. If none of his works are characterized

by genius, they are characterized by what his better—sound judgment, accurate learning, correct taste, conscientious devotion to the cause of Christ, and sincere desire for the good of man. His largest work, and that for which he is most likely to be remembered, is the "Cyclopedia of Missions."

He married, May 19, 1830, at New Albany,

Ia., Althea A. Wells, daughter of Rev. Shiplev Wells, by whom he had two sons and two daughters. One of the sons is Rev. George B. Newcomb, pastor of the Congregational Church in Bloomfield, Ct., and one of the daughters is wife of Rev. J. Brush, of Susquehanna Depot, Pa.

P. H. W.

Books of Interest to Congregationalists.

JOHN ALBERT BENGEL'S *GNOMON OF THE NEW TESTAMENT*, pointing out, from the natural force of the words, the simplicity, depth, harmony, and saving power of its divine thoughts. A new translation, by Charlton T. Lewis, M. A., and Martin R. Vincent, M. A., Professors in Troy University. Vol. I. Philadelphia: Perkins & Higgins. New York: Sheldon & Co. 1862. pp. 925. For sale in Boston, at No. 13 Cornhill. M. H. Sargent.

We noticed at length the first issue of this first volume, in our January number for 1861. In our July number, for 1862, we noticed the second volume. We are glad to see that the demand for this great and good work has called for further issues. We know not how elsewhere so much invaluable instruction, in the New Testament, can be obtained for so little money. If others find it as needful and helpful to them, as it has been to us, they will not regret the small outlay to obtain it.

THE YOUNG PARSON. Philadelphia: Smith, English & Co., No. 23 North Sixth street. 1863. pp. 384.

A book that will probably be read. It has faults, but contains much truth, well told. We think it not applicable, in many of its features, to New England parishes, but it may find its counterpart in the latitude in which it was conceived. We have the feeling that the world has about as much of this kind of literature as its necessities demand; and if this shall be the last for this generation in which the poor "Parson" or his poorer "church" shall be made the central figure, we shall have no regrets.

THE SERGEANT'S MEMORIAL. By his father. New York: A. D. Randolph. 1863. pp. 242. 12mo.

They are of firmer stuff than we, who can read this little volume, fragrant with piety and patriotism, "with dry eyes." We closed it, not knowing whether most to felicitate the father who could so skilfully wreath so beautiful and fresh a garland, and so fittingly place it upon that manly brow; or the father upon having a son to

furnish such precious materials for so delicate a service. It is a beautiful memorial of a charming young man. Let it be widely circulated. The author, Rev. Joseph P. Thompson, D.D., of New York, has done many things well, few better than this. We hope the publishers will issue it in a cheaper form in this country, and not fail to have it speedily published in England, where the father is so well known, and where it will perform a most useful mission. "Adjutant Stearns" and "Sergeant John H. Thompson"—fit companions in arms, in death, and in a glorious immortality!

AN OUTLINE OF THE ELEMENTS OF THE ENGLISH LANGUAGE, for the use of students. By N. G. Clark, Professor of Rhetoric and English Literature in Union College. pp. 220. New York: Charles Scribner, 124 Grand street.

The author says, "It is the object of this work to present the elements of the English language in their relation to the physical and intellectual elements of English character." We see not how he could have better accomplished it in so small a space. Few will read this little volume without wishing it were larger. It is full of seed-thoughts, rich in suggestion and instruction. For sale by Lee & Shepard, Boston.

SERMONS preached before His Royal Highness the Prince of Wales, during his tour in the East in the Spring of 1862, with notices of some of the localities visited. By Arthur Penrhyn Stanley, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, Honorary Chaplain in Ordinary to the Queen, &c., &c. pp. 272. New York: Charles Scribner, 124 Grand street.

Here are fourteen very brief, compact, well-written sermons, suggested by the localities through which the royal party traveled, as "Abraham in Egypt; Israel in Egypt; Joseph in Egypt;" and in Palestine, "The fragments that remain;" "Christ at Jacob's Well," etc., etc. The remainder

of the volume, 125 pages, is occupied with a most interesting, able and instructive description of "the Mosque of Hebron," "the Samaritan Passover," "Galilee," "Hermon and Lebanon," "Patmos." The peculiar advantages as well as the high reputation of the author of this attractive volume, would lead the reader to expect much from its contents, and he will not be disappointed. The publishers have done their part in admirable taste, both in paper and binding. For sale by Lee & Shepard, Boston.

LETTERS OF ADA R. PARKER. Boston: Crosby & Nichols. 1863. 12mo. pp. 302.

Ada R. Parker was a native of Lee, N. H., where she was born, Nov. 12, 1819, and died Nov. 14, 1860, aged 41 years. This memorial has been compiled—mainly from the epistolary materials left by herself—by Rev. W. Salter, Burlington, Ia. She had

intelligence, piety, and a warm and sensitive nature, which must have greatly endeared her to her friends, and which will make these remains precious in their esteem.

THE TEMPERANCE TALES, with a prefatory sketch of their origin and history, by Lucius M. Sargent. A new edition, 2 vols. American Tract Society, 28 Cornhill, Boston.

We are right glad to see these inimitably beautiful little treatises reproduced in this beautiful and permanent form. Let them have a circulation answering to their ability, and their mission will be fruitful in great good.

From the same prolific press, we have "Plants illustrating in their structure the wisdom and goodness of God." pp. 160. Also, "Circus," a story for boys, by Mrs. A. S. Anthony. pp. 112. "Down in a Mine, or buried alive," by the author of "the story of a Pocket Bible." pp. 168.

Editors' Table.

THIS number closes the Fifth Volume of the *Congregational Quarterly*. It was commenced without a subscriber, but with the confidence that such a periodical was needed, and would be sustained. The very low price at which it was offered to subscribers, precluded the possibility of employing agents in its behalf; so it was compelled to rest on its own merits for public favor, and its own circulation. Had the former been greater, the latter would have been wider, without doubt. But we congratulate ourselves upon the success already achieved, and enter upon our work for a new volume with the strongest expectations of an increased subscription list, and with a fixed purpose to deserve it. We must still depend on our brethren for their gratuitous contributions of their best productions for our pages, and their kind words to their friends for their names, and from each the "ONE DOLLAR." We look for the day when we can offer remuneration for such services. Give us one half the subscribers the denomination we serve could most easily, and ought, to furnish; we should no longer ask gratuities, or work for nothing ourselves. For such a position in the Congregational churches we labor, such we mean to merit, and hope ere long to reach. Till then, we

are thrown necessarily upon the kindness of those who now appreciate the need of such a denominational organ. Notwithstanding the great advance in the price of paper, and printing, our price will be still, ONE DOLLAR A YEAR; of course in advance. As last year, we shall send our next issues to our old subscribers, unless they decline to receive them, and give us notice to that effect, on or before the 20th of December next.

Minutes of General Associations and Conferences begin to reach us. Ohio this year leads the van in point of time, and decidedly improved since last year. Michigan is enlarging its numbers, and shows a greater increase of churches than any other State. Illinois is full, thorough, wondrously complete in the little time Bro. Emery has had this noble, but generally thankless work in hand. Maine is on our table, just like our friend Duren, almost reflecting his face. These Minutes are making invaluable history for the churches of the Pine Tree State. We hope Scribes will remember that we very much need and must have, somehow, three copies of their Minutes, for the statistical work of the January *Quarterly*. The sooner these reach us, every way the better for us and for our readers. Will the Scribes of

those State bodies which hold their Sessions late in the season, forward in proof, if not otherwise, their statistics and catalogue of minutes at their earliest possible convenience. A delay in these gives us much trouble both in compiling and printing.

It will be noticed that the first twenty pages of the October number of this volume bear the same paging as the last twenty of the July number. This happened by an oversight of the printer which was not discovered until it was too late for it to be remedied. These duplicate pages are *starred*, wherever they occur in the index and table of contents. The volume therefore really comprises 384, instead of 364 pages—as apparently.

We wish to call the attention of those who report ordinations, dismissions, marriages, and such like, either directly for us or for the papers, to the need of a little more definiteness. *Do give the full name and date.* Rev. Dr. Smith, may be Rev. James, or John, or Thomas Smith, D.D. Rev. Mr. Jones, may be any of a dozen good men of that very good name. Dates of dismissions are often omitted. We are very much inclined to give all such “the go by”—and yet our columns are being daily searched for *definite* information on all these changes.

We still have a few back volumes which can be had at \$1.30 a volume, bound uniform in cloth, or at \$1.00 a volume in numbers. The *first* volume is not for sale, alone, on any terms.

We will gladly pay FIFTY CENTS for the January number of 1859, and twenty-five cents for the July number of the same year, if in good binding condition.

We wish all to know that we do not, because we cannot, sell the January, or statistical numbers, for anything less than FIFTY CENTS each. Those who wish that number only, will please take due notice of this announcement, and govern themselves accordingly.

We shall be prepared in a few days to exchange volume V., well bound in cloth, for the numbers of the same, in good condition, at *thirty cents* a volume.

We take this method of informing our Canadian subscribers that their own currency is at a premium with us, sufficient now to pay our part of the postage. We much prefer that they would send us *their* bank notes, and not exchange them for Western New York bills, which are always at a discount here; especially when the latter are accompanied by no postage. We now send a considerable number across the line, but there is room for a large increase.

WE SHALL SEND VOLUME VI. TO ALL OUR OLD SUBSCRIBERS, UNLESS THEY GIVE US NOTICE TO THE CONTRARY ON, OR BEFORE, THE 20TH OF DECEMBER NEXT. Those who have already forewarned us of their wishes in this respect, need not give themselves further trouble.

CORRECTION.—Since the 299th page was printed, we have lighted upon the fact mentioned in *Barry's Framingham*, (p. 111,) that the *Marlboro' Association* was formed at the house of Rev. John Swift, in Framingham, (and not at *Marlboro'*;) June 5, 1725, and that its original members were:—

John Swift, Framingham.
Robert Breck, Marlboro'.
John Prentiss, Lancaster.
Israel Loring, West Sudbury.
Job Cushing, Shrewsbury.
John Gardner, Stow.
Eben. Parkman, Westboro'.

Congregational Quarterly Record.

Churches Formed.

July 10, 1863. At LEE VILLAGE, Me. 12 members.

Aug. 23. At CENTRAL CITY, Colorado Ter. 21 members.

Pastors Dismissed.

June 2, 1863. Rev. BENJAMIN A. SPAULDING, from the Ch. in Ottumwa, Io.

— Rev. HARVEY M. STONE, from the Central Ch. in Middleboro', Ma.

“ 23. Rev. M. L RICHARDSON, from the Ch. in Woolwich, Me.

July 1. Rev. SILAS AIKEN, D.D., from the Ch. in Rutland, Vt.

“ 7. Rev. ROBERT HOVENDEN, from the Ch. in Garrettsville, O.

“ 15. Rev. JOSIAH MERRILL, from the Ch. in Wicasset, Me.

- " 21. Rev. HENRY W. PARKER, from the Ch. in New Bedford, Ms.
- " 21. Rev. WM. N. BACON, from the Ch. in Pomfret, Vt.
- " 22. Rev. RUFUS EMERSON, from the Ch. in Wilton, Me.
- Aug. 20. Rev. DAVID CUSHMAN, from the Ch. in Warren, Me.
- " 25. Rev. G. B. RICHARDSON, from the Ch. in Edgecomb, Me.
- " 27. Rev. HENRY B. SMITH, from the Ch. in Abington, Ct.
- Sept. 2. Rev. CHARLES L. WOODWORTH, from the East St. Ch. in Amherst, Ms.
- " 2. Rev. MILTON P. BRAMAN, D.D., from the 1st Ch. in Danvers, Ms.

Ministers Ordained, or Installed.

May 26, 1863. Messrs. J. W. MILLER, of Prescott, and WILLIAM GILL, of River Falls, Wis., ordained to the Gospel Ministry.

- " 28. Rev. GEORGE P. BISCOE, over the Ch. in Cottage Grove, Minn.

June 3. Mr. C. W. WALKER, ordained to the Gospel Ministry at Hubbardston, Mich.

- " 3. Rev. CHARLES E. LORD, over the Evan. Cong. Ch. in Easton, Ms. Sermon by Rev. L. Whiting, of Providence, R. I. Installing Prayer by Rev. C. W. Wood, of Campello.
- " 10. Rev. LYMAN WHITE, over the Ch. in Philistion, Ms. Sermon by Rev. S. J. Austin, of Gardner. Installing Prayer by Rev. B. F. Clarke, of Winchendon. [Mislated in our last issue.]
- " 10. Rev. FREDERIC M. JANES, over the Ch. in Tomah, Wis. Sermon by Rev. J. C. Sherwin, of West Salem.
- " 11. Rev. EDWARD B. MASON, over the 1st Ch. in Ravenna, O. Sermon by Rev. Henry L. Hitchcock, D.D. Installing Prayer by Rev. George Darling, of Hudson.

- " 16. Mr. HENRY H. McFARLAND, over the First Ch. in Flushing, L. I. Sermon by Rev. S. W. S. Dutson, D.D., of New Haven, Ct. Ordaining Prayer by Rev. Wm. I. Budington, D.D., of Brooklyn, N. Y.
- " 18. Mr. LEANDER S. COAN, over the Ch. in Amherst and Aurora, Me. Sermon by Rev. E. Johnson, of Bangor. Ordaining Prayer by Rev. Dr. Tenney.

- " 23. Mr. HARTFORD P. LEONARD, as an Evangelist, at Edgartown, Ms. Sermon by Rev. Mortimer Blake, of Taunton. Ordaining Prayer by Rev. T. T. Richmond, of Taunton.
- " 24. Rev. FRANKLIN A. SPENCER, over the Ch. in Terryville, Ct. Sermon by Rev. George Eldridge, D.D., of Norfolk. Installing Prayer by Rev. George Bushnell, of Waterbury.
- " 25. Rev. ALEXANDER J. SESSIONS, over the Ch. in Scituate, Ms. Sermon by Rev. James H. Meaus, of Dorchester. Installing Prayer by Rev. H. S. Storrs, D.D., of Braintree.

July 1. Rev. MARSHALL B. ANGIER, over the Ch. in Sturbridge, Ms. Sermon by Rev. I. N. Tarbox, of Boston. Installing Prayer by Rev. John Hayes, of Charlton.

- July 1. Rev. E. JUDSON ALDEN, over the Ch. in Sycamore, Ill. Sermon by Rev. J. Haven, D.D., of Chicago. Installing Prayer by Rev. N. G. Clark, of Elgin.
- " 2. Mr. EDWARD A. WALKER, over the Old South Ch. in Worcester, Ms. Sermon by Rev. Willard Child, D.D., of Castleton, Vt. Ordaining Prayer by Rev. Seth Sweetser, D.D., of W.
- " 2. Mr. GEORGE F. WALKER, over the First Ch. in Wellfleet, Ms. Sermon by Rev. Sewall Harding, of Auburndale. Ordaining Prayer by Rev. E. W. Noble, of Truro.
- " 9. Mr. LEVI LORING, over the Ch. in West Charleston, Vt. Sermon by Rev. Pliny H. White, of Coventry. Ordaining Prayer by Rev. S. R. Hall, of Bennington.
- " 15. Mr. HORACE E. BOARDMAN, over the Ch. in Fort Dodge, Io. Sermon by Rev. J. H. Guernsey, of Dubuque.
- " 19. Rev. LEROY G. WARREN, over the Ch. in Elk Rapids, Mich. Sermon by Rev. Reuben Hatch. Installing Prayer by Rev. J. H. Cramb.
- " 23. Mr. DAVID M. BEAN, as an Evangelist at Groton Junction, Ms. Sermon by Rev. Wm. M. Barber, of South Danvers. Ordaining Prayer by Rev. John Dodge, of Harvard.
- " 28. Mr. EDWARD ABBOTT, as an Evangelist, at Farmington, Me. Sermon by Rev. U. Balkam, of Lewiston. Ordaining Prayer by Rev. Isaac Rogers, of F.
- " 29. Mr. GEORGE WASHBURN, as Missionary of the A. B. C. F. M. in Constantinople, at Middletown¹, Ms. Sermon by Rev. Leonard Swain, D.D., of Providence, R. I. Ordaining Prayer by Rev. I. W. Putnam, D.D., of M.
- " 30. Mr. JOSEPH P. GREEN, as an Evangelist at Bangor, Me. Sermon by Rev. George Shepard, D.D., of B. Ordaining Prayer by Rev. Enoch Pond, D.D., of B.
- Aug. 2. Mr. HENRY S. DE FOREST, as an Evangelist, at New Haven, Ct. Sermon by Prof. Timothy Dwight, of New Haven. Ordaining Prayer by Rev. Leonard Bacon, D.D., of New Haven.
- " 12. Rev. H. N. GATES, over the Ch. in Barksdale, Ct. Sermon by Rev. J. C. Holbrook, of Dubuque, Io. Installing Prayer by Rev. E. N. Lyman, of Canton Center.
- " 18. Mr. GILES F. MONTGOMERY, as Missionary of the A. B. C. F. M. in Turkey, at Morrisville, Vt. Sermon by Rev. B. Labaree, D.D., Pres. of Middlebury College. Ordaining Prayer by Rev. C. C. Parker, of Waterbury.
- " 19. Mr. ISRAEL CARLETON, over the Ch. in East Glastenbury, Ct. Sermon by Rev. A. S. Cheesbrough, of Glastenbury.
- " 25. Mr. GEORGE F. WRIGHT, as an Evangelist, at Bakerville, Vt. Sermon by Rev. A. B. Swift, of Enosburgh. Ordaining Prayer by Rev. L. E. Barnard, of Georgia.
- " 26. Messrs. EDWIN A. HALLOW and L. HARLOW, as Evangelists, at West Minot, Ms. Sermon by Rev. S. Baker, of Veazie. Ordaining Prayer by Rev. E. Jones, of Minot.
- Sept. 2. Rev. C. B. RICE, over the First Ch. in Danvers, Ms. Sermon by Prof. D. Smith Talcott, of Bangor, Me. Installing Prayer by Rev. John Pike, of Rowley.
- " 2. Mr. CHARLES M. PIERCE, over the Ch. in West Boxford, Ms. Sermon by Rev. S. M.

1840-1863

Worcester, D.D., of Salem. Ordaining Prayer by Rev. E. C. Leonard of Andover.

" 2. Mr. GEORGE HARDY, as an Evangelist, at Essex, Ms. Sermon by Rev. J. T. McCullom, of Bradford. Ordaining Prayer by Rev. J. M. Bacon, of E.

" 8. Mr. GEORGE H. BLAKE, as an Evangelist, at North Ashburnham Ms. Sermon by Prof. E. A. Lawrence, D.D., of East Windsor, Ct.

" 9. Mr. ELLIJAH CUTLER, over the Ch. in Conway, Ms. Sermon by Rev. A. C. Thompson, D.D., of Roxbury. Ordaining Prayer by Rev. Robert Crawford, D.D., of Deerfield.

Ministers Married.

June 4, 1863. In Bucksport, Me., Rev. EDWARD BUCK, of Oland, to Miss EMELINE B., daughter of Dea. Henry Darling, of B.

" 17. In Brooklyn, N. Y., Rev. JOHN H. PETTINGLL, of Westbrook, Ct., to JEANNIE, daughter of the late Judge Copland, ex-Mayor of B.

July 7. In San Francisco, Cal., Rev. JOSEPH A. BENTON, of S. F., to FRANCES A. SARGENT, of Sacramento.

" 8. In Brooklyn, N.Y., Rev. NATHAN J. MORRISON, Professor in Olivet College, Mich., to MINNIE C., eldest daughter of the late I. M. Diamond, of B.

" 9. In Windsor, Vt., Rev. HENRY A. HAZEN, of Plymouth, N. H., to Miss CHARLOTTE E., daughter of George B. Green, of W.

" 15. In Harlem, N. Y., Rev. S. BOURNE, JR., to SUSAN, daughter of Edgar Ketchum, Esq.

" 16. In Framingham, Ms., Rev. ABRAM J. QUICK, of Richmond, to Miss FRANCES MERRITT, of F.

Aug. 6. In New Haven, Ct., Rev. HORATIO O. LADD, of N. H., to HARRIET VAUGHN, daughter of Rev. John S. C. Abbott, of N. H.

Aug. 11. In Boston, Ms., Rev. EDWARD L. CLARK, of North Bridgewater, to Miss SUSAN G. B., daughter of Dr. Henry G. Clark, of B.

" 19. In Morrisville, Vt., Rev. GILES F. MONTGOMERY, to Miss EMILY REDDINGTON, adopted daughter of the late Rev. Septimus Robinson, of M.

" 26. In West Minot, Me., Rev. EDWIN A. HARLOW, of Hebron, to Miss ELIZA A. PRITCHARD, of Upper Stillwater.

" 27. In Dennysville, Me., Rev. A. JUDSON RICH, of Dorchester, Ms., to Miss HARRIET L., daughter of T. W. Allian, Esq., of D.

Sept. 1. In Salem, Ms., Rev. CHARLES M. PIERCE, of West Buxford, to Miss E. M. PEABODY.

" 3. In Ellington, Ct., Rev. MARTIN KELLOGG, of Oakland, Cal., to Miss LOUISE W., daughter of Hon. John H. Brookway, of E.

" 6. In Bristol, N. H., Rev. C. F. ABBOTT, to Miss HATTIE M. CAVIS, both of B.

— In Yarmouth, Ms., Rev. JOSEPH B. CLARK to Miss EUNICE MATTHEWS, both of Y.

Ministers Deceased.

June 11. 1863. In Lafourche, La., Rev. JAMES AVERILL, Chaplain of the 22d Reg. Conn. Vol., aged 48.

" 14. In Milford, Ct., Rev. ASA M. TRAIN, aged 63.

" 18. In Wendall, Ms., Rev. JOHN H. DODGE, aged 35.

" 28. In Philadelphia, Pa., Rev. THOMAS S. BRADLEY, Chaplain of the 1st N. Y. Sharpshooters and Pastor of the Ch. in New Lebanon, N. Y.

Aug. 30. In Brooklyn, N. Y., Rev. HARVEY NEWCOMB, aged 60.

" 31. In Harlem, N. Y., Rev. ALEXANDER PHOENIX, aged 86.

American Congregational Union.

RECEIPTS FROM MARCH TO JULY, INCLUSIVE.

Maine—Rev. Joseph Smith Lovell,	10 00	Col. Cong. Ch. and Soc., So. Danvers,	27 13
Col. Cong. Ch., East Summer,	4 00	" Phillips Ch., South Boston,	104 60
	— 14 00	" South Ch., Springfield,	26 00
New Hampshire—Col. Pearl St. Cong.		" Eliot Ch., Roxbury,	76 58
Ch. and Society,	71 71	" 1st Ch., Dedham,	72 27
Col. Cong. Ch. and Soc., Dunbarton,	4 00	" Bethesda Ch., Reading,	84 02
	— 75 71	Jacob Bancroft, Boston,	10 00
Vermont—Col. Cong. Ch. and Society,		Samuel Johnson, Boston,	5 00
Castleton,	26 09	Rev. Isaac P. Langworthy, Chelsea,	200 00
Col. Cong. Ch., Brattleboro',	82 00	Dea. N. C. Robbins, Salem,	25 00
" " " West Brattleboro',	13 26	Miss M. I. Chittenden, Chelsea,	1 00
" " " Pittsfield,	13 00	Mrs. Cynthia Powers,	2 00
" 1st " " St. Albans,	25 00	Thomas Hartshorn, (deceased) South-	
	— 159 35	bridge,	10 00
Massachusetts—Col. Cong. Ch. and Soc.,		Friend Boston,	50 00
Dorchester,	185 04	C. C. Burr, Esq., Auburndale,	20 00
Col. Cong. Ch., Lynnfield Center,	3 00	J. C. Howe, Boston,	5 00
" " " Somerville,	81 70	Ambrose H. Codwell, Pittsfield,	2 00
" " " Monson,	17 07	Edward Taylor, Esq., Andover,	5 00
" " " West Roxbury,	62 75	Rev. E. N. Kirk, D. D., Boston,	100 00
" 2d " " Newton,	115 00		— 1403 63
" " " Winchester,	54 68	Connecticut—Col. Cong. Ch., Greenville,	23 28
" So. " " Salem,	48 44	Col. Cong. Ch., Westport,	35 12
" Tab. " " "	61 00	" " " Windsor Locks,	22 92
" Cong. Ch. and Soc., Byfield,	4 35	" 1st " Farmington,	28 90

Col. 2d Church, Greenwich,	66 00	<i>New Jersey</i> —Rev. Geo. Bacon, Orange,	1 00
“ 1st Cong. Ch. and Soc., Norwicht,	70 59	<i>Pennsylvania</i> —Jas. Smith, Esq., Phila-	
“ 2d “ “ “	61 08	delphia,	500 00
“ Broadway “ “	115 76	<i>Ohio</i> —Col. Cong. Ch., Marietta,	8 00
“ Cong. Ch., West Hartford,	46 46	Col. 1st Cong. Ch. and Soc., Oberlin,	35 24
“ “ “ Norwalk,	68 87	“ 2d “ “ “	28 00
“ “ “ South Norwalk,	21 30	“ Cong. Ch. and Soc., Olive Green,	4 10
“ 1st “ New London,	139 05	Ch. at Wellington, (refunded)	300 00
“ 2d “ “	64 90	Ch. at Wayne, (refunded)	100 00
“ 2d “ Collingsville,	14 00	Rev. W. W. Torrey, Madison,	5 00
“ Cong. Ch., Bloomfield,	7 22		480 34
“ 1st Cong. Ch. and Soc., Waterbury,	90 28		
“ 2d “ “ “	27 89		
Mrs. Sally Smith, Ledyard,	5 00	<i>Michigan</i> —Col. Cong. Chs., by Rev.	
Allyn Kellogg, \$5 00; Mrs. Nathaniel		H. D. Kitchel, D.D.,	69 43
O. Kellogg, \$5 00; Mr. Charles D.		<i>Illinois</i> —Col. Cong. Ch., Lisbon,	6 50
Talcott, \$5 00; Rev. Lavius Hyde,		Col. Cong. Chs., by Rev. William E.	
\$1 00, Rockville,	16 00	Holyoke,	50 00
Merritt W. Barnes’ estate, by Amos F.		Col. Cong. Ch. and Soc., Vermont,	3 30
Barnes, New Haven	300 00	“ “ “ “ Grauville,	8 00
Rev. John Brace, D.D., Milford,	5 00	“ “ “ Hamilton & Montebello,	10 00
Rev. S. J. Willard, Willimantic,	1 00	“ The two Cong. Chs. and Societies,	
Loyal Wilcox, Esq., Hartford,	100 00	Galesburg,	63 70
	1410 72	Col. Cong. Ch. Danvers,	9 00
		Friend, Vermillionville,	2 00
		Rev. J. E. Roy, Chicago,	1 00
			148 50
<i>New York</i> —Col. Clinton Avenue Ch.		<i>Wisconsin</i> —Rev. S. W. Eaton, Lancaster,	1 00
and Soc., Brooklyn,	197 34	<i>Iowa</i> —Col. Cong. Ch., Bradford,	3 00
Col. Ch. of the Pilgrims, Brooklyn,	439 75	Rev. J. C. Hoibrook, D.D., Dubuque,	1 00
Mrs. Wm. C. Gilman, New York,	3 00		4 00
Charles Gould, Esq.,	25 00	<i>Minnesota</i> —Col. Cong. Ch., Wabasha,	5 00
Rev. Milton Badger, D.D.,	1 00	Charles D. Cleveland, Esq., Cardiff,	
Rev. Theron Baldwin,	1 00	England,	10 00
A Friend, Lockport,	5 00	Year Books,	5 75
Mrs. Martha D. Stevens, Fredonia,	2 00	“ One seat,”	3 00
Wm. C. Gilman, New York, to con-			
stitute Rev. W. L. Kingsley, of New			
Haven, L. M.,	25 00		
J. Patterson, Esq., Greenpoint,	10 00		
	639 09	Total, for five months,	\$4,985 52

From the foregoing receipts there have been paid,* since last reported here, the following sums, viz: To the Congregational Church, Peru, Ill., \$300.00, the gift of Douglas Putnam, Esq., Harmar, Ohio; Danby, Ill., \$200.00 the gift of A. Lyman Williston, of Florence, Ms.; Danvers, Ill., \$250.00; Dayton, \$300.00; Pine Creek, Io., (German) \$150.000; Boscobel, Wis., \$210.00; Spring Street Church, Milwaukee, \$500.00; Evansville, Wis., \$150.00; Wakarusa, Kan., \$125.00—\$2,185.00. The general demands for help are in nothing diminished. The present high price of labor, and of much of the material used in building, greatly embarrass many of the feeble churches which have already begun to build, and deter many others from undertaking it; and besides these drawbacks, the numbers and strength of these little bands, weak at the best, have suffered serious diminution from the necessary drafts of the war. And yet the only possible way to success of many a little church is found in this very self-denying direction. They must build or lose everything—build or disband. The contraband Congregational church at Lawrence, Kan., was progressing admirably well—Sabbath school, week-day school, Sabbath congregation, and the church itself—when the murderous and inehdiary raid of the infamous Quantrell was made upon the doomed city. The meeting-houses all escaped injury except that of the contrabands, which was burned. Thanks to good mechanics among them, the walls were so well put up that they remain uninjured. It will cost \$400 to put on a roof and finish it inside. Rev. Richard Cordley writes in their behalf, and asks, “Will not the Congregational Union help them rebuild? These few who survive cannot do it alone.” The little church at Wakarusa, but just finished, and the only sanctuary in the whole town, was burned to the ground. Shall these few scattered sheep be gathered again into their Christian fold? From Minnesota, from Michigan, and indeed from all directions, pressing calls reach us. Is it pertinent—I hope it is not impertinent—to ask, whether any of our giving churches can *innocently* ignore these claims? If the economy, if the expediency, if the directness and certainty of immediate usefulness will not prevail in securing the needed gifts, let the moral, the Christian principle involved, be effectual. These are *our* poor, in *our* land, our “*brothers*,” to whom God says we shall “*open our hand wide*.” We may not say “*be ye warmed and be ye clothed*” without such gifts as shall enable them to secure the warmth and the clothing. We shall look for, as we must have, more and more liberal contributions, or this work will be greatly embarrassed.

ISAAC P. LANGWORTHY, Cor. Sec. Am. Cong. Union.

CHELSEA, MASS.

Congregational Library Association.

Because this organization has "life in itself" it still exists. It is not from any most needed and well deserved sustenance which it receives that the vital spark has not long since been extinguished, but because the few pregnant elements here are—well, self-perpetuating, perhaps, or as nearly so as it is possible to find them. The Library itself is confessedly improving, though crippled in resources. One brother gave me a dollar, to aid in binding some of the 30,000 pamphlets and serials, saying, "Ask every brother to give you a dollar all around for this purpose; he will do it." Let every brother consider himself "asked."

We have some ten thousand dollars invested in this building, and an equal or larger amount in the Library it contains. Shall all this be lost for the want of just as much more to pay off the mortgages and stop interest, and give a *little* annual income? If that "one collection" should be taken all around, our debts would be quickly paid. Or if a few of the many whom God has prospered would send us a few liberal gifts, then we should speedily develop a life, a strength that would be effective for good. I modestly, but earnestly, ask attention to the suggestions in the article on "A Congregational Home," found in this number.

Our receipts from *donations*, since last reported, have been as follows: James Smith, Esq., Philadelphia, Pa., \$100 00; D. C. Gilman, Esq., New Haven, Ct., \$3.00; Rev. Thomas Laurie, West Roxbury, Ms., \$1.00 for binding. A few books, and some thousands of pamphlets have been received—1,196 from the Library of Rev. Jacob Ide, D.D., West Medway, Ms., some of which are of great value here.

I have before stated that almost any and every pamphlet is of value here, especially any serial, any *réport*, any sermon, minutes of any religious body, orations, eulogies, and all such like.

But now, in completing for our shelves full sets of the following named, we have the following named *wants*; and any one who will help in supplying the deficiencies will give a new "inspiration" to this bound-to-live Association. And let no one withhold, lest we should get too many, for these duplicates are now my only working capital, in exchanges for books, with now and then the sale of a made-up volume or two.

Minutes of Massachusetts General Association for 1810, 1811, 1812, 1817, 1820, 1825, are very much wanted. Also,

Minutes of General Association of Connecticut, all previous to 1800, and 1800, '01, '03, '05, '06, '07, '08, '15, '18, '19, '20, '31, '35, '36, '37, '38, '41, '45, '58.

General Association of New Hampshire, all previous to 1809, also 1812, '17, '18, '26, '31, '40, '45, '46.

General Association of Vermont, all previous to 1812, also 1813, '14, '15, '16, '17, '18, '19, '20, '24, '25, '26, '30, '32, '34, '35, '37, '38, '39, '43, '45, '46, '50, '56.

Massachusetts Domestic Missionary, 3d, 4th, 5th and 8th Reports, I very much want; Massachusetts Missionary Society, now called Massachusetts Home Missionary Society, I exceedingly want; the sermon preached by Dr. Emmons before that Society in 1800, embracing the 1st Report; also the sermons preached before the same, by Rev. Joseph Emerson, in 1813; by Rev. Otis Thompson, in 1814; by Rev. Elisha Fiske, in 1816; by Rev. Moses Stuart, in 1817; by Rev. E. Porter, D.D., in 1818; by Rev. Reuben Emerson, in 1819; by Rev. Brown Emerson, D.D., in 1820; by Rev. Thomas Williams, in 1821; by Rev. Samuel Austin, D.D., in 1822; by Rev. John Codman, D.D., in 1823; by Rev. Samuel Walker, in 1824; by Rev. R. S. Storrs, D.D., in 1825; by Rev. Daniel Thomas, in 1826; by Rev. Calvin Hitchcock, D.D., in 1827; by Rev. Jacob Ide, D.D., in 1828.

And of Reports of that Society I want *very*, *very* much, the 1st, with Dr. Emmons' sermon, the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 13th, 14th, 15th, 16th, 17th, 19th, 20th, 21st.

Of the American Tract Society, Boston, then called New England Tract Society, I *very*, *very* much want the 1st, 2d, 3d, 4th and 8th Reports.

Of the Boston Seaman's Friend Society, I want the 6th, 7th, 8th, 10th, 12th, 14th, and 27th Reports.

Of the American Seaman's Friend Society, I want the 1st, 6th, 8th, 9th, 10th, 11th, 14th, 15th, 16th, 17th, 18th, 19th, 26th, and 31st Reports.

Of New Hampshire Bible Society, I want the 4th, 30th, 31st, 33d, 34th, 35th, 37th, 38th, 39th, 42d, 49th and 51st Reports.

Of New Hampshire Home Missionary Society, I want the first 10, also 13th, 14th, 21st, 22d, 28th, 30th, 49th, 56th, 57th, 58th, 61st and 62d Reports.

Of the American Colonization Society's Reports, I lack the 1st, 2d, 7th, 8th, 9th, 11th, 13th, 15th, 17th, 18th, 20th, 21st, 22d, 25th, 27th, 28th, 32d, 33d, 34th, 39^h, 41st, 44th and 45th.

Of the American Sunday School Union's Reports I want the 2d, 3d, 4th, 5th, 29th, 33d, 35th, and all since.

Of the *Bibliotheca Sacra*, I must have—if I can get them—the three numbers edited and published by Rev. Dr. Robinson, in 1843 or 1844, also the 1st volume of the current series, 1844, together with January, of 1852; also the January number, for 1861.

Of the *Biblical Repository*, I am earnestly seeking to secure the January, July, and October numbers for 1831; July and October, for 1832; January, April and October numbers, for 1833; January, July and October numbers, for 1834; July number, for 1838; April number, for 1840; January and April numbers, for 1841; July and October numbers, for 1842; October, for 1843; January, July and October numbers, for 1844; October number for 1845, and all the numbers for 1849 and 1850.

Of the sermons preached at the Annual Meeting of the A. B. C. F. M., the following I very much want, viz., in the years 1814, '15, '17, '20, '21, '26, '27, '28, '29, '30, '34, '37, '38, '39, '40.

Of election sermons, I have all for the period of one hundred and sixty-three years, excepting the following forty-five. Any one who can help me to these will confer a great favor by doing so. I want for 1700, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '21, '22, '23, '24, '25, '26, '27, '31, '33, '34, '36, '37, '40, '43, '45, '48, '51, '53, '57, '58, '59, '63, '85, '90, 1803, 1810.

Of the *Connecticut Evangelical Magazine*, I lack volume 6th—1805 and 1806—of the first series, and volumes 6th and 7th—1813 and 1814—of the second series. I desire very much to complete this set. I have duplicates of each volume of the first series, except the 6th, and of this, of No. 1; have all of Vol. II., first series, and all of Vol. II., second series, which I should be glad to exchange.

The foregoing will indicate not merely the wants of the Library in these particulars, but, as well, the work inaugurated for its enlargement. Many other sets of Reports and serials are commenced, to which contributions will be sought when they shall be further advanced. A considerable number have already been completed. Any one having attempted such a service will appreciate the importance of being able to bind such sets as soon as completed. They are not only inconvenient for use, but are very likely to be lost or broken up. The dollar from each friend of the Library Association, for the purpose of binding, would be most gratefully received and acknowledged. We cordially invite our friends to visit our Rooms, and see what we have and what we have not. The following weekly papers will be found accessible—and are here to be read—viz.:

The Congregationalist, The New York Observer, The Independent, The Boston Recorder, The True Presbyterian, The Salem Gazette, The Christian Mirror, The Vermont Chronicle, The Religious Herald, The Christian Press, (monthly,) The Pacific, The Christian Herald, The American Presbyterian, The Christian Era, Iowa Religious News-Letter, The Christian Intelligencer, The Telegraph and Pioneer, Montreal Weekly Witness, and the Wisconsin Puritan.

Also the following Quarterlies, monthlies and bi-monthlies, viz.:

Methodist Quarterly Review, The New Englander, The American Presbyterian and Theological Review, The Freewill Baptist Quarterly, The *Bibliotheca Sacra* and *Biblical Repository*, The Atlantic Monthly, The Canadian Independent, The Congregational Record, The Monthly Religious Magazine, The Missionary Herald, The Rhode Island Schoolmaster, The Vermont School Journal, The Christian Examiner, The Boston Review, and The North American.

We are arranging to place other standard periodicals upon our list, which, with the above, will be added to the Library. Let all communications, and remittances of money, pamphlets and books, be addressed to

ISAAC P. LANGWORTHY, Librarian,

23 Chauncy St., Boston, Mass.

INDEX.

NOTE.—This Index does not include the names of ministers given in the general Statistics, pp. 57-96, which are indexed alphabetically on pp. 98-109; those in the Treasurer's Reports of the A. C. U.; nor those contained in the List of English Periodicals, pp. 347, 8. Remember that the same name may occur twice on the same page, and yet be noted but once. For general topics, see the TABLE OF CONTENTS, pp. III. and IV.

[The starred pages indicate those in the October issue, so numbered—*mistake having occurred in the paging of the volume.*]

Abell, 241.	Beard, 271.	Burr, 293, 238.
Abbott, 20, 22, 171, 302.	Beardtree, 112.	Burt, 46, 116, 161.
Abbott, 22, 356, 357.	Beckwith, 271, *276.	Burton, 37.
Abram, 242, 358.	Beebe, *294, 319.	Bushnell, 198, 356.
Adam, 240, 241.	Beecher, 186, 187, 197, 198, 207, 210,	Butler, 116, 279.
Adams, 22, 35, 112, 114, 192, 271,	271, 275, 302.	Byington, 197.
272, 303, 352.	Beckman, 197.	Cady, 113.
Adger, 179.	Beer, 249.	Caldwell, 188.
Æsop, 47.	Beers, 194.	Calhoun, *265.
Agrippa, 175.	Belknap, 149, 150.	Calkins, 112, 275, 282.
Aiked, 279, 281, 355.	Bell, 196.	Calvin, 177, 178, 180, 210.
Ainsworth, 181, 183.	Bellamy, 2, 34, 89.	Cam, 241.
Albro, 279.	Benedict, 66, 275.	Campbell, 148, 155.
Alcman, 47.	Bengel, 180, 353.	Camp, 239.
Alden, 293, 356.	Beeton, 357.	Canan, 241.
Aldrich, 198.	Berkley, 36, 100.	Cander, 113.
Alexander, 151, 158.	Besson, 272.	Capelus, 177.
Alford, 175, 177, 180, 259.	Biscoe, 112, 356.	Capen, 299.
Allan, 87.	Bigelow, 302.	Carleton, 376.
Allen, 204, 275, 276, 279, 294, 299,	Bilson, 180.	Carpenter, 116.
Alyne, 302.	Bingham, 198.	Carruthers, 112, 276.
(301, 304, 319.	Birdseye, 319.	Carver, 194, 195, 198.
Anderson, 270, 279, 281.	Bisbee, 113, 300.	Case, 271, 322.
Andrews, 195.	Bissell, 11.	Catesbeiana, 241.
Andros, 301.	Blagden, 197, 198, 302.	Cavis, 857.
Angier, 294, 356.	Blair, 204.	Caxton, 205.
Antho[n], 354.	Blake, 118, 299, 356, 357.	Cayme, 241.
Arms, 271, 272.	Blanchard, 112, 172, *277, 306.	Chaddock, 301.
Arminius, 210.	Bliss, 113.	Chalmers, 153.
Arnold, 319.	Bloomfield, 306.	Chamberlain, 112, 269, 272.
Archer, 150, 151.	Boardman, *275, 356.	Champe no-n, 147.
Argall, 151.	Bedwell, 113, 272.	Champion, 276.
Arundell, 151.	Bourne, 357.	Chandler, 271, 296.
Ashton, 187.	Bonner, 158.	Channing, *266.
Atwater, 271, 317.	Bonynthon, 147.	Chapin, 271.
Aubrey, 152.	Boswell, 207.	Chaplin, 388.
Augu-time, 210.	Bouton, 279.	Charlier, 112.
Aurca, 241.	Bowen, 275.	Chauaney, 201.
Austin, 272, 356.	Bowers, 194, 198.	Channey, 2.
Averill, 357.	Bowler, 271.	Chealy, 301.
Avery, 274, 304, 338, 351.	Bowman, 180, 272.	Cheesbrough, 356.
Bachier, 183.	Boyd, 249.	Cheever, 215, 342, 343, 346.
Backu, 2, 3, 56, 112, 114.	Boynton, *277.	Chickering, 216.
Bacon, 145, 152, 154, 196, 198, 211,	Bradford, 181, 184, *275.	Child, 154, 272, 356.
242, 273, 274, 275, 276, 278, 310,	Bradley, 1, 357.	Chillingworth, 157, 159, 160, 210.
356, 357.	Bradstreet, 202.	Chittend-u, 191, 193.
Badger, 20, 185, 187, 216.	Brainard, 272.	Cinna, 48.
Bailey, 216, *275, 294, 297, 350.	Brama, 302, 356.	Clark, 111, 118, 114, 142, 185, 186,
Baker, 115, 356.	Brattie, 202, 294.	198, 271, *276, 281, 300, 302, 304,
Baldwin, 268.	Briggs, 301.	353, 356, 357.
Balkan, 271, 356.	Brinsmead, 343.	Clarke, 272, 279, 356.
Ballard, 171.	Brockway, 357.	Claude, 207.
Ballard, 343.	Brodhead, 150, 156.	Claudius, 50.
Baltimore, 151.	Brooks, 160.	Cleavelan ^t , 112, 296.
Bancroft, 150, 154, 155, 156, 159, 186,	Brown, 192, 197, 216, 271, *276, 301,	Clement, 22.
304.	317, 320, 350.	Cleavelan ^t , 271.
Barber, 112, 118, 284, 285, 356.	Browne, 1-0.	Coan, 356.
Barker, 301.	Bruce, 112, 118.	Cobb, 265, 301.
Barnabus, 278, 279.	Brush, 353.	Codman, 294, 300.
Barnard, 356.	Bryan, 319.	Codring on, 33.
Barnes, 137, 196, 207, 275, 276, 278,	Burk, 180, 271, 297, 299, 355, 359.	Coe, 278, 275.
302, 306.	Buckingham, 113, 275.	Coggin, 302.
Barr, 155, 186, 187, 188, 249, 253.	Budington, 113, 273, 275, 356.	Cogswell, 302.
Barrett, 302, 342.	Bulkeley, 274.	Coit, 9, 118.
Barrington, 155.	Bulard, 196.	Colburn, 114, 191, 192, 198.
Barrow, 152.	Burgess, 216, 302.	Coleman, 308.
Barry, 150, 156, 343, 355.	Burnham, 198.	Coleridge, 207.
Barstow, 279.		Collicott, 183.
Barrett, 279.		Colman, 113, 202, 203, 294.
Barton, 113.		Colton, 319.
Bascom, 304.		Conant, 301.
Bat-hed-r, 113.		Condit, 113, 272.
Battell, *271.		Converse, 114.
Baylies, 185.		Conybeare, 177.
Beadle, 198.		Cook, 114, 144, 290.
Beals, 272.		Cooke, 302.
Bean, 112, 356.		

Copland, 357.
 Cordley, 112, 116.
 Corning, 271.
 Cotton, 158, 181, 182, 185, 201, 304, 333.
 Cowles, 112, 113, 182, 187, 216.
 Cox, 305.
 Crabe, 184.
 Crane, 39, 298, 335.
 Crafts, 301.
 Crawford, 357.
 Critt, 243.
 Crooke, 301.
 Cromb, 356.
 Crukshanks, 113.
 Crumb, 112.
 Cumming, 204, 205.
 Cummins, 112, 258, 284.
 Currier, 113.
 Curtis, *276.
 Cushing, 112, 235, 239, 303, 323, 324, 325, 355.
 Cushman, 186, 271, 356.
 Cutler, 113, 357.
 Cyprian, 165.
 Dagger, 4, 112, 275.
 Daldia, 241.
 Dalton, 182, 183.
 Damon, 299.
 Dana, 113, 197, 266, 334, 338.
 Danforth, 202.
 Daniel, *272.
 Darling, 128, 356, 357.
 Davenport, 181.
 David, *272.
 Davidson, 175, 178.
 Davies, 161.
 Davis, 3, 116, 197, 198, 271, 275.
 Day, 120, 124, 279.
 Dean, 271.
 De Forest, 356.
 Deming, 272.
 Demos' houses, 52.
 Denison, 272.
 De Tocqueville, 148.
 D'Ewes, 153.
 De Witt, 113.
 Dexter, 111, 130, 173, 201, 216, 256, 275, 277, 279, 280, 281, 306, 307, 308, 310, 323.
 Diamond, 357.
 Dickin, n, 112, 198.
 Dill, 198.
 Dodd, 112.
 Doddrige, 296.
 Dodge, 112, 113, 301, 356, 357.
 Dole, 302.
 Done, 144, 153.
 Doolitt, e, *263.
 Dorr, 299.
 Done, 113.
 Drake, 272.
 Dudley, 55.
 Dunn, 112.
 Duke of Arenberg, 325.
 Dummet, 201.
 Duncan, *275.
 Dunning, 118, 198, 352.
 Duran, 16, 304.
 Duran, 275.
 Duran, 188.
 Dutton, 121, 191, 356.
 Duyckinck, 39.
 Dwight, 27, 119, 121, 124, 125, 137, 128, 198, 205, 266, 268, 279, 356.
 Dwine, 272.
 Eames, 189.
 Earle, 150.
 Eastman, 198.
 Eaton, 113, 198, 304.
 Ebs, 110.
 Eddy, 112, 113, 189, 199.
 Edgar, 272.
 Edwards, 2, 20, 27, 113, 166, 171, 172, 196, 197, 198, 208, 287.
 Eingham, 100.
 Eldridge, 113, 356.

Elias, 242.
 Elijah, 266.
 Eliot, 127, 204, 295, 342.
 Elliott, 262, 271.
 Elska, 266.
 Ellis, 294, 297.
 Ellsworth, 3, 9.
 Elwell, 2, 5.
 Emerson, 45, 55, 189, 191, 197, 268, 272, 278, 281, 300, 356.
 Emery, 116, 271, 354.
 Emmons, 38, 39, 295, 267, 270, 299, 310, 312, 313, 314, 317.
 Enos, 241.
 Epictetus, 47.
 Erdman, 113.
 Ericsson, 269.
 Esterbrook, 303.
 Eules, 301.
 Eustis, 275.
 Evans, 113.
 Evans, 262.
 Eve, 241.
 Everett, 121, 297, 301.
 Fairbanks, 279.
 Fairfield, 112.
 Faunce, 186.
 Fay, 216, 302, 304.
 Felt, 164, 185, 187.
 Ferrin, *276.
 Field, 113, 262, *267.
 Flagg, 201.
 Fish, 269.
 Fisher, 112, 113, 121, 124, 271, 272, 299.
 Fliske, 112, 270, 295.
 Fitch, 193.
 Fitz, 272.
 Flagg, *276.
 Fletcher, 31, 276.
 Folson, 127, 150, 154, 156.
 Foote, 271.
 Forbes, 295, 301.
 Foster, 197, 207, 210, 271, 295.
 Fowler, 112, 247.
 Fox, 180, 294.
 Francis, 127, 198.
 Freeman, 202.
 Frelinghuysen, 11, 18.
 French, 26, 170, 171, 189, 192.
 Frink, 112.
 Frost, 272, 299.
 Frothingham, 263.
 Fulbert, 348.
 Fuller, 112, 152, 155, 185, 335, 338.
 Furibish, 112, 113.
 Gage, 198, 269.
 Gannett, 302.
 Gardner, 145.
 Gardner, 112, 158, 290, 355.
 Gates, 356.
 Gausen, 110.
 Gay, 271.
 Geer, 342, 343, 346.
 George, I, 206.
 Gerberding, 177.
 Gibbs, 118, 128, 129, 201, 294.
 Giddings, 321.
 Giese, 178.
 Gilbert, 143, 144, 150, 151, 158, 302.
 Gile, 300.
 Gies, 160.
 Gill, 356.
 Gilman, 27, 275.
 Goddard, 4, 343.
 Graham, 144.
 Grant, 112.
 Grassle, 271, 272.
 Gray, 275.
 Green, 355, 357.
 Greene, 302.
 Greenwich, 295, 302, 385.
 Greenwood, 180.
 Grotius, 177, 180.
 Great, 118.
 Grover, 272.

Griffin, 172, 295, 300.
 Grindal, 159.
 Griswold, *265, *266.
 Guerl-ke, 208.
 Guernsey, 356.
 Guilek, 276.
 Gulliver, 112.
 Godfrey, 147.
 Goffe, 15.
 Goodell, 18.
 Goodhue, 268, 272.
 Goodnow, 113.
 Goodwin, 271.
 Gookin, 294.
 Gookin, 275.
 Gordon, 281.
 George, 143-160.
 Gosold, 143, 149, 150, 151, 158.
 Goss, 193, 338.
 Gough, 15.
 Gould, 3, 113, 275.
 Hadley, 272.
 Hahn, 196.
 Haklyt, 149.
 Hale, 271, 296.
 Hall, 188, 208, 297, 356.
 Hallibuton, 147.
 Halliday, 271.
 Hammond, 279.
 Hanbury, 180.
 Harding, 312, 352, 356.
 Hardy, 279, 297, 357.
 Harland, 110.
 Harlow, 355, 357.
 Harriot, 155.
 Harris, 149.
 Hart, 248, *268.
 Harvey, 271.
 Haskell, 271.
 Hastings, 112, 272.
 Hatch, 195, 275, 350, 356.
 Hatfield, 276.
 Haven, 268, 271, 343, 356.
 Hawes, 2, 112, 207, 113.
 Hawkes, 216.
 Hawkins, 23, 24.
 Hayes, 263, 264.
 Hazelton, 192.
 Hazen, 60, 114, 197, *276, 357.
 Healey, 194.
 Hemm-onway, 188, 343.
 Henry, 205.
 Herrick, 122, 271.
 Hod, 279.
 Vise, n, 113.
 Hilditch, 156, 197.
 Hill, 211.
 Hilliard, 209.
 Hinsdale, 205, 272.
 Hitchcock, 113, 356.
 Hixon, 114.
 Howdy, 122.
 Hobart, 272.
 Hodge, 207, 208.
 Holbrook, 272, 278, *275, 276, 356.
 Holman, 298.
 Hollister, 197.
 Holmes, 216, 275, 295.
 Holt, 155.
 Homer, 295.
 Hooke, 147.
 Hooker, 6, 26, 113, 131, 186, *265, 272, 279.
 Hooper, 112.
 Hoover, 271.
 Hopkins, 110, 127, 159, 191, 198, 267, 275.
 Horace, 167.
 Hornius, 259.
 Hosmer, 287.
 Howden, 355.
 Howy, 197.
 Howe, 32, 113, 299.
 Howle, 301.
 Howson, 177.
 Hoyt, 190.
 Hubbard, 11, 149, 197, 247, 279.

Hubbell, 272.
 Hudson, 138, 251, 253.
 Hull, 201.
 Hume, 157.
 Humphrey, 250.
 Humphreys, 121.
 Hungerford, 8, 5.
 Huntingdon, 297.
 Hurd, 116, 205, 279.
 Hutchinson, 149, 157, 182, 183, 185, 186, 187, 201, 380.
 Hyde, 116, 155, 216, *264, 270.
 Ide, 270.
 Ingram, 194.
 Graham, *276.
 Irons, 112.
 Israel, 353.
 Ives, 118.
 Jackson, 36, 267.
 Jacob, 352.
 Jagger, 198.
 James, 143, 278.
 James, 256.
 Japheth, 241.
 Jared, 241.
 Jarvis, 127.
 Ja., 208, 211.
 Jeffers, 114, 188, 192.
 Jefferson, 37, 312.
 Jenks, 302.
 Jenkins, 113.
 Jeney, 272.
 Jennings, 272.
 Jerobeam, 312.
 Jerome, 272.
 Jessup, 113.
 Jewett, 296.
 Jones, 36, 112, 116, 255, 286.
 Johnson, 121, 144, 180, 181, 183, 271, 319, 356.
 Jordan, 146.
 Joselin, 147.
 Joseph, *272, 353.
 Judas, 173.
 Judson, 298.
 Julius Caesar, 49.
 Justinian, 50.
 Kehle, 207.
 Keene, 198, 272.
 Kesp, 12.
 Kellogg, *275, 357.
 Kendal, 295, 302.
 Kendrick, 175.
 Ketchum, 357.
 Kilbourn, 272.
 Kilby, *275.
 Kinnab, 271, *276, *277, 281, 296.
 King, 52, 178.
 Kingman, 271, 279, 281.
 Kingbury, 319.
 Kingsley, 117, 130.
 Kinney, 116.
 Kirk, 112, 118, 271, 276.
 Kitchell, 275, 351.
 Kitts, 290.
 Knapp, 267.
 Knistion, 180.
 Königfeld, 348.
 Kyte, 112.
 Labaree, 113, 197, 256.
 Lacy, 271.
 Laird, 317.
 Laing, 306.
 Lamb, 114.
 Lamb, 275.
 Lambeth, *276.
 Land, 241.
 Langstroth, 20.
 Lanzenbury, 1, 5, 7, 116, 199, 200, 274, 275, 278, 279, 286, 358, 360.
 Lateereth, 241.
 Lathrop, 118.
 Latimer, 160.
 Laud, 147.
 Laurie, 281.
 Law, 68.
 Laurence, 198, 272, 357.

Leavitt, 275.
 Le Baron, 301.
 Leechford, 181, 182, 380.
 Lee, 112, 180, 303.
 Leeds, 197.
 Legate, 160.
 Leila d., *276.
 Leonard, 112, 271, 356, 357.
 Leslie, 137, 249, 296.
 Leverett, 127, 203.
 Levings, 267.
 Lewis, 112, 205, 301, 353.
 Little, 112.
 Lincoln, 51, 53, 55, 112, 293, 383.
 Linsley, 275.
 Little, 113, 116, 198.
 Livy, 128.
 Lloyd, 144, 172, 153, 250.
 Lobdell, 271, 272.
 Lombard, 198, 349.
 Long, 272.
 Longfellow, 146.
 Louisa, *276.
 Lord, 198, 301, 356.
 Lord Delaware, 158.
 Loring, 299, 342, 343, 355, 356.
 Lowell, 338.
 Luce, 299.
 Lucus, 279.
 Lücke, 176.
 Luther, 211.
 Lyceurgus, 50.
 Lyman, 113, 271, 356.
 Lyon, 198.
 Mackintosh, 237.
 Madi-on, 33.
 Major, 150, 154, 156.
 Mason, 275, 356.
 Maték, 241.
 Maltby, 195.
 Manwell, 112.
 Manaen, 279.
 Marius, 48.
 Marden, 112, 113.
 March, 14, 189.
 Marshall, 150, 156.
 Mason, 275, 356.
 Maru-idal, 241.*
 Mathew, 28, 164, 181, 183, 185, 186, 202, 203, 258, 284, 294, 333, 386, 342, 343.
 Matthews, 357.
 Marcius, 242.
 Martin, 197.
 Marvin, 272.
 Master of Oxford, 240.
 Martin, 303, 304.
 Mayo, 183.
 McClure, 182.
 McConn, 266.
 Mc Culan, 37.
 McCune, *233.
 McEwan, *263—*274.
 McFarlan, 356.
 McGifford, 272.
 McKean, 264, 350.
 McLaren, 306.
 McLean, 198.
 McLoud, 302.
 Mead, 301.
 Means, 272, 281, 356.
 Melodge, 279, 280.
 Mellon, 293, 338.
 Meredith, 208.
 Merrill, 112, 216, 268, 355.
 Merritt, 357.
 Miles, 304.
 Mill, 146.
 Mills, 197, 198, 298, 321.
 Miller, 192, 356.
 Milton, 157.
 Mingo, 276.
 Minos, 50.
 Miller, 279.
 Moises, 241.
 Monson, 129.
 Montague, 116.

Montgomery, 356, 359.
 Moar, 20, 171, 279, 342.
 Moody, 294.
 Moore, 113, 116.
 Moors, 297.
 Morgan, 113.
 Morrell, 147.
 Morris, 116.
 Morrison, 198, 359.
 Morse, 268, 295, 300.
 Morton, 294.
 Murphy, 118.
 Murray, 8, 34, 112.
 Myrick, 198.
 Napier, 155.
 Nash, 304.
 Neal, 159, 330.
 Neale, 348.
 Neander, 178, 208.
 Nebat, 312.
 Nelson, 216.
 Nettleton, 266.
 Newman, 113, 171, *277.
 Newcomb, 352, 353, 357.
 Nichols, 197.
 Niger, 279.
 Niles, 33, 301.
 Noble, 356.
 Noe, 241, 242.
 North, 22.
 Northrop, 272.
 Norton, 267, 301.
 Noyes, 201, 274, 302.
 Nutting, 334, 385.
 Oliver, 160, 241.
 Ollie, 241.
 Olshausen, 180.
 Olybana, 241.
 Orton, 206.
 Orvis, 114.
 Osgood, 114, 216, 303, 304.
 Owen, 28, 173.
 Packard, 112, 216.
 Paine, 118, 388.
 Palfrey, 121, 150, 156.
 Palmer, 198, 279, 299.
 Park, 112, 113, 164, 197, 275.
 Parker, 112, 201, 205, 269, 301, 355, 358, 354, 356.
 Parkman, 187, 299, 355.
 Parmelee, 272.
 Parsons, 17, 190, 296, 388, 389.
 Patrick, 113.
 Patten, 272, 301.
 Patton, 25, 112, 211, 271, 275, *277.
 Paul, 165, 174, 176, 177, 260, 278, 280, 281.
 Payson, 299, 308.
 Peabody, 188, 297, 357.
 Peare-on, 172, *276.
 Pember-on, 202, 204, 205, 294.
 Perkins, 191, 193, 281, 300, 301, 350.
 Perry, 159, 160, *276.
 Peter, 208, 278.
 Peters, 112, 123.
 Pettingill, 121, 198, 272, 357.
 Peter Martire, 293.
 Phelps, 112, 272.
 Philip, 52, 208.
 Phil ips, 20, 58, 170.
 Phoenix, 357.
 Pickering, 340.
 Pierce, 112, 141, 208, 356, 357.
 Pierpont, 294.
 Pier-on, 116, 271.
 Pike, 356.
 Pitt, 120.
 Platt, 272.
 Plumb, 276.
 Plusomer, 209.
 Pond, 112, 116, *276, *277, 323, 356.
 Popham, 142, 160.
 Poor, 151, 158.
 Porter, 172, 192, *268.
 Post, 275.
 Potter, 272.
 Powell, 183.

Power, 110, 196, 269.
 Pratt, 22, 262, 272.
 Prentice, 355.
 Prentiss, 299.
 Pritchard, 357.
 Prince, 182, 202, 203, 204, 205, 242, 343.
 Prince of Wales, 353.
 Prudden, 262, 271.
 Punchard, 260.
 Putnam, 113, 272, 290, 301, 356.
 Quick, 357.
 Quincey, 20, 127, 128, 208.
 Quint, 274, 293.
 Raas, 112.
 Raleigh, 144, 150, 151, 155, 156, 158, 302.
 Rando ph, 154.
 Rankin, 118, 189, 190.
 Ranslaw, 113.
 Raymond, 112.
 Raypoids, 159.
 Read, 198.
 Reddington, 357.
 Reed, 275, 301.
 Reeve, 3.
 Rice, 303, 356.
 Rich, 357.
 Richardson, 114, 116, 355, 356.
 Richmond, 301, 356.
 Riddell, 113.
 Ripley, 38.
 Robbins, 182, 249, *265, 301.
 Roberts, 172, 271.
 Robertson, 157, *276.
 Robbie, 272.
 Robina, 27, 126, 147, 180, 181, 182, 183, 184, 191, 267, 268, 322.
 Rockwell, *264, 268.
 Rockwell, 216, 298.
 Rogan, 271.
 Rogers, 113, 272, 297, 356.
 Root, 113.
 Rose, 113, 197.
 Rousseau, 317.
 Rothe, 178.
 Rouse, 167.
 Ruggles, 301.
 Russell, 147.
 Safford, 113.
 Salter, 354.
 Samson, 301.
 Sandford, 216.
 Sanford, 113.
 Sanger, 301.
 Sargent, 281, 354, 357.
 Saul, 279.
 Savage, 121, 186, 201, 202, 273.
 Sawyer, 269.
 Say and Seal, 185.
 Scottford, 198.
 Scott, 2, 249, 301.
 Scottow, 186.
 Scranton, 282.
 Scudder, 188, 280.
 Seaton, 112.
 Eccombe, 116, 205.
 Seeley, 112.
 Seelye, 197, 198.
 Sem, 241.
 Sessions, 356.
 Seth, 241.
 Sewall, 154, 201-205, 272, 342, 343.
 Edward, 187, 188.
 Seymour, 153, 159.
 Shakespeare, 143.
 Shaw, 301.
 Shedd, 210.
 Sheldon, 2, 16, 267, 349.
 Shepard, 112, 168, 185, 275, 279, 338, 356.
 Sherman, 4, 11, 294.
 Sherwin, 356.
 Sherwood, 270.
 Shepherd, 197.
 Shipman, 118.
 Sigoury, 10, 19.
 Silas, 178, 174.
 Sullivan, 126.
 Silvanus, 174.
 Simeon, 279.
 Simmoms, 293, 297.
 Simpkins, 293.
 Simpson, *276.
 Smalley, *268.
 Smith, 20, 113, 145, 148, 149, 153, 156, 198, 270, 272, 274, 275, 297, 321, 349, 355, 356.
 Smyth, 180.
 Snell, 216, 295.
 Snow, 112.
 Sparhawk, 303.
 Sparks, 121, 124.
 Spartacus, 48.
 Spaulding, 355.
 Spence, 306.
 Spencer, 272, 356.
 Spooner, 35, 36.
 Sprague, 202, 204, 320.
 Spring, 39, 296.
 Spurgeon, 110.
 Starr, 113.
 Stanley, 353.
 Stearns, 275, 295, 297, 353.
 Stebbins, 319.
 Steele, 113, 186.
 Steffens, 369.
 Stephens, 207.
 Stevens, 23, 118.
 Stiles, 118, 122, 124.
 Stith, 149, 156.
 Stoddard, 2.
 Stone, 198, 275, *276, 293, 317, 355.
 Story, 6, 7, 216, 273, 274, 276, 282, 300, 317, 318, 319, 356.
 Strachey, 144, 150, 152, 154, 156, 158, 159.
 Strasburgh, 112.
 Streeter, 198.
 Strong, 197, 198, 301, 340.
 Strype, 159, 180.
 Stuart, 118, 125, 126, 128, 172, 177.
 Studley, 180.
 Sturtevant, 275.
 Sullivan, 149, 338, 388.
 Summerfield, 208.
 Sumner, 304.
 Swain, 112, 198, 356.
 Swan, 272.
 Sweet, 118, 197, 291, 356.
 Swift, 3, 343, 355, 356.
 Tætius, 128.
 Talcott, 356.
 Tappan, 208, 279, 281.
 Tarbox, 116, 188, 356.
 Tassy, 251.
 Taylor, 13, 20, 22, 27, 54, 116, 171, *268, *275, 281, 302.
 Tenney, 112, 356.
 Terence, 47.
 Thacher, 117, 118, 119, 120, 120, 121, 129, 198, 202, 301, 342, 343.
 Thayer, 112, 269, 299.
 Thomas, 112, 160, 279.
 Thome, 113.
 Thompson, 110, 180, 271, 273, 274, 275, 279, 308, 357.
 Thornton, 143, 150.
 Thornwell, 179.
 Thurber, 112.
 Thurston, 41, 112.
 Thwing, 113.
 Tilley, 201.
 Timotheus, 174.
 Timothy, 278, 279.
 Todd, 198, 299.
 Tolman, 299, 304.
 Tompkins, 262, 275.
 Townsend, 113.
 Tracy, 295.
 Train, 357.
 Trask, 216.
 Treat, 3, 7, 16, 281, 317.
 Trowbridge, 351.
 Trumbull, 112, 122.
 Tubbs, 266.
 Tucker, 113, 272.
 Tufty, 22.
 Turner, 27, 301.
 Tuxbury, 113.
 Turchell, 112.
 Tyler, 27, 56, 113, 197.
 Underhill, 113.
 Underwood, 270.
 Usher, 205.
 Vaill, 194, 198.
 Vandike, 272.
 Venning, 112.
 Vincent, 353.
 Vincentin, 211.
 Vibes, 143, 147.
 Vitrina, 178.
 Wadsworth, 202, 203, 205, 294.
 Wales, 301.
 Walker, 116, 272, 275, 300, 356.
 Wallace, 112.
 Walley, 202.
 Walter, 202, 294.
 Ward, 113.
 Ware, 198, 296, 302.
 Warner, 272, 302.
 Warren, 112, 198, 356.
 Washburn, 275, 356.
 Watts, 320.
 Watson, 35.
 Wayland, 269, 313.
 Webb, 198, 299, 342, 343.
 Webber, 112, 194.
 Webster, 127, 128, 157, 340, 350.
 Weeks, 267.
 Weich, 113.
 Weid, 301.
 Wellington, 303.
 Wellmington, 116.
 Wells, 187, 269, 297, 353.
 Wesley, 31, 210.
 West, 166.
 Whitehead, 263.
 White, 184, 272, 275, 342, 356.
 Whitefield, *264.
 Whitcher, 203.
 Whiting, 144, 145.
 Whiting, 116, 356.
 Whitoey, 271.
 Whittlesey, 116.
 Wick, 249.
 Wicker, 275.
 Wigglesworth, 294.
 Wilder, 271.
 Wilker, 279.
 Williams, 1, 19, 113, 20, 226, 300, 301, 342.
 Williamson, 144.
 Williams, 150, 156, 302.
 Williston, 127, 317, 318, 319.
 Wilson, 112, 113, 116, 175, 178, 205, 207.
 Wingate, 153.
 Wingfield, 143.
 Winslow, 186, 269.
 Winter, 272.
 Winthrop, 186, 206, 334.
 Wise, 186, 310, 333, 342, 343.
 Wisner, 126, 187, 202, 208, 204, 302.
 Wiswall, 112.
 Witherspoon, 204.
 Withington, 216.
 Wolstenholme, 181.
 Wood, 152, 275, 293, 356.
 Woodbridge, 268, 294.
 Woodman, 281.
 Woodruff, 272, 275.
 Woold, 172, 209, 296, 309.
 Woodworth, 118, 356.
 Woolsey, 117, 118, 119, 120, 275, 282.
 Worcester, 121, 268, 302, 357.
 Wright, 197, 271, 317, 319, 356.
 Wriothesley, 143.

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C O N T E N T S.

	PAGE
ABEL MC EWEN. By Rev. Noah Porter, D.D., Farmington, Ct.,.....	263
THE CONGREGATIONAL CHURCHES IN ORLEANS COUNTY, VT.: Their Pastors and Native Ministers. Rev. Pliny H. White, Coventry, Vt.,..	274
THE PLURALITY OF ELDERS IN THE PRIMITIVE CHURCHES. Rev. William W. Patton, Chicago, Ill.,.....	277
COMPARATIVE PAST AND PRESENT PERMANENCY OF CONGREGATIONAL PASTORATES IN MASSACHUSETTS. Rev. Preston Cummings, Leicester, Ms.,.....	284
A CONGREGATIONAL HOME. Rev. Isaac P. LANGWORTHY, Chelsea, Ms., 286	
ALLITERATIVE VERSES,.....	293
SOME ACCOUNT OF MINISTERIAL ASSOCIATIONS (CONGREGATIONAL) IN MASSACHUSETTS. Compiled by Rev. Alonzo H. Quint,.....	293
A FRATERNAL ADDRESS, from a Meeting of Members of the Congregational Union of Scotland, held at Dundee, April 30, 1863,.....	304
CHRISTIAN ELDERSHIP. What is a Church? Rev. J. Blanchard, D.D., Wheaton College, Ill.,.....	306
THE RADICAL FALLACY OF CURRENT CONGREGATIONALISM. Rev. Leonard Woolsey Bacon, Stamford, Ct.,.....	310
CONGREGATIONAL CHURCH, WEST HAVEN, CT.,.....	317
REMINISCENCES OF FORTY YEARS AGO. Rev. Daniel G. Sprague, South Orange, N. J.,.....	320
RULES OF CHURCH ORDER. Rev. Henry M. Dexter, Boston,.....	323
REPORT ON THE RIGHTS OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS. Rev. Enoch Pond, D.D., Bangor, Me., Chairman of Committee,.....	328
THE RESULT OF AN ECCLESIASTICAL COUNCIL, Publickly declared to the Church of Christ in Hopkinton, Sept. 19th, 1735,.....	342
ENGLISH PERIODICALS, Edited chiefly by Congregationalists,.....	347
CHORUS NOVE HIERUSALEM,.....	348
CONGREGATIONAL NECROLOGY:	
<i>Rev. Otis Lombard,</i> ,.....	349
<i>Rev. Albert Smith,</i> ,.....	349
<i>Rev. Rufus Wm. Bailey,</i> ,.....	350
<i>Rev. James Averill,</i> ,.....	351
<i>Rev. Jonathan Kitchel,</i> ,.....	351
<i>Rev. Harvey Newcomb,</i> ,.....	352
NOTICES OF BOOKS,.....	353
EDITORS' TABLE,.....	354
CONGREGATIONAL QUARTERLY RECORD,.....	355
AMERICAN CONGREGATIONAL UNION,.....	357
CONGREGATIONAL LIBRARY ASSOCIATION,.....	359
INDEX,.....	361

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